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NARRATIVE

OF THE

REV. JOSEPH SAMUEL C. F. FREY:

AUTHOR OF

A HEBREW GRAMMAR;

HEBREW, LATIN, AND ENGLISH DICTIONARY;

AND

EDITOR OF VANDER HOOGHT'S HEBREW BIBLE.

ELEVENTH EDITION.

NEW-YORK:

PRINTED FOR THE AUTHOR.

SOLD BY J. K. MOORE, CLINTON HALL.

D. FANSHAW, PRINTER.

1834.

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PREFACE

TO THE PRESENT EDITION.

In presenting to the public the eleventh edition of his Narrative, the author feels no inclination to write a long preface; nor has he added much to the body of the work; it having been his chief object to give a plain, simple, and unadorned, but connected and faithful statement of the dealings of God with him for the last threescore years, he has studied to unite perspicuity with brevity. The work might easily have been extended to a much larger size, but this would necessarily have increased the expense and limited its usefulness. He has, however, added an Appendix, containing answers to a variety of questions relative to the Jews and the Ten Tribes. That He who has been pleased to bless the former editions to precious souls, might condescend to crown the present with his divine benediction, is the heart's desire and prayer of the

AUTHOR.

New-York, March, 1834.

PREFACE.

The first edition of this Narrative was published in London in 1809. Soon after, a second, and then a third edition were called for. Three or four editions had been published at Boston before the author came to this country; and in 1817 he published a new edition, much enlarged. In the preface to that edition the author has the following observation:

"In perusing the following pages, the reader is particularly requested to keep in view the *nature* and *design* of the work. It is a Narrative, and not a confession of faith, nor a defence of Christianity, nor an argumentative discourse to convince and persuade the Jews to embrace the Christian religion; the sole design of the author is to furnish the public at large, and his Jewish brethren in particular, with the means of judging for themselves of his character while among his own people; of his motives for embracing the Christian religion; and the manner in which he has ever since sought to promote the salvation of his kinsmen after the flesh. The author thought it, therefore, necessary that this Narrative should contain a faithful account of all the ways in which the Lord has graciously led him, for more than forty years, in the wilderness."

By these means, those who doubted whether the author was a Hebrew of the Hebrews, had it in their power to ascertain the truth by a single letter to his parents; and had he been guilty of any immoral conduct before he embraced the Christian religion, his own kindred would have thought a disclosure of it a

service done to God. The author having, by embracing the Christian religion, given up all prospects of future intercourse with, and enjoyment of, his parents, friends, and kindred, and voluntarily chosen, at the age of twenty-five, to learn a trade, that he might earn his bread by his own industry, will doubtless convince the candid reader that his sole motive was a love of truth. The author also hopes that the plain and simple statement of facts will evince, that, from the commencement of his ministerial labors to the present time, he has been actuated in all his proceedings by a sincere desire to promote the spiritual and eternal welfare of his Jewish brethren.

The author was perfectly aware that such a statement would expose him to divers remarks. Some scorn his learning a trade; but he, like Noah's dove, prefers a bitter leaf of his own industry to all the riches and pleasures gained in any other way. The patriarch Jacob served twice seven years' apprenticeship for his wives, and six additional years to make provision for his family. Moses, the servant of God, and deliverer of our fathers from the house of bondage, was forty years a shepherd. David, the man after God's own heart, was called from following the sheep-fold to sit upon the throne of Israel. Prophets, evangelists, and apostles were brought up to earn their bread by the labor of their own hands. The Talmud makes it as much the duty of a father to teach his son a trade, as to teach him the law of Moses. Nor did it ever enter the mind of a Jew to erase the name of Rabbi Yochanon Hasandler from the list of the learned rabbins because he was a *shoemaker*.

The eighth edition having been for some time out of print, and frequent applications made for a new edition, the author has revised and reduced the work to a small bulk, by omitting much that was connected with the proceedings of the London society, and added in its place his employment since his arrival in this country to the present time, together with the origin and

progress of the American Society for Meliorating the Condition of the Jews.

That the former editions have been useful, the author has had many proofs. In a letter received from the late Miss Hannah Adams, dated Boston, October, 1816, she has the following paragraph:

"The perusal of your life first awakened the attention of a number of ladies in Boston to the state of God's ancient covenant people. On the fifth of June last they formed themselves into an association, to be called 'the Female Society of Boston and the vicinity, for promoting Christianity among Jews.'" It affords the author not a little encouragement to know that this society has continued active and useful hitherto.

That the blessing of God may rest upon this edition, is the sincere desire of

THE AUTHOR.

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NARRATIVE

OF THE

REV. JOSEPH SAMUEL C. F. FREY.

CHAPTER I.

HIS BIRTH AND EDUCATION.

It pleased God, in whom I live, move, and have my being, to favor me with the light of this world, Sept. 21, 1771. The place of my nativity is Maynstockheim, near to Wurtsburgh, in Franconia, Germany. My father, Samuel Levi, was nineteen years a private tutor in a Jewish family at Maynburnheim; and, after he had married, continued, as it were, day and night in the study of the sacred Scriptures and the traditions of men, and acted as *Morah Tzedeck*, whilst my mother carried on the trade by which the family was comfortably supported.

Morah Tzedeck is a person to whom the Jews apply for direction in difficulties arising from the observation of the innumerable religious ceremonies with which the Jewish ritual abounds; and the cases on which a person is consulted are such as the following: If a grain of corn should be found in any kind of food during the feast of unleavened bread, it may happen that not only the food must be thrown away, but even the vessels which contained any part of it dare not again be used during the feast. Or suppose a family, while feasting on meat or fowl, should find that their knife or fork is one of those which are used in eating food prepared with milk

or butter, the company must desist from eating any more of those victuals; nor dare they use any of those knives, plates, or other vessels, until the case has been decided by the Morah Tzedeck, whose verdict is very frequently that the food must be thrown away, and the earthen and china vessels in which it was served be broken to pieces. Such like questions are daily brought before the Morah Tzedeck; and in towns where as many as seventy families live, as is the case in my native place, such questions are continually arising.

According to the religion of my parents, I was circumcised on the eighth day after my birth, and received my name, *Joseph Samuel*. The reason why I have now the *addition* of three names, will be given in Chap. III. Jewish children are called by the name of the nearest relation who is dead, perhaps in reference to Deut. 25: 6: accordingly, the first child was called *Levi*, which was the name of my father's father; the second, being a daughter, received the name of my mother's mother; and as I was the third child, I received the name of my mother's father, whose name was Joseph. My parents had ten children, five daughters, and as many sons. My sisters were taught to read the prayer-book in the Hebrew language, i. e. to pronounce the words without understanding even the literal meaning of a single sentence. This, alas! is usually all the religious education which the females receive, and many of them even not so much.

Those who believe that females have souls as well as males, and that they are as much interested in the *new* covenant blessings as the *sons* of Abraham, will as much lament the neglect of their education as they will disapprove of the impious daily thanksgiving of every Jew: "Blessed art thou Jehovah our God, King of the world, that thou hast

not made me a woman." Christian females, let me entreat you not only to shed the tear of compassion over the miserable and degraded state of your Jewish sisters, but most earnestly to supplicate the throne of grace that the God of Israel would " bring his daughters from the ends of the earth, as well as his sons from afar."

Here I would take the opportunity of rectifying an erroneous sentiment propagated from the pulpit and the press: that it is the belief, both of Jews and Mahometans, that their females had no souls. Such a sentiment I have never heard from the lips of a Jew, nor met with in their writings. On the contrary, it is evident that they believe females have souls; for the same prayer which is used for the souls of males to be delivered out of purgatory, is also read for the females. The origin of the above error is, I suppose, an *inference* from the degraded state in which the Jewesses have formerly been held; but this is a mistake. Their having been neglected in religious education, or thought inferior to males, was owing to the covenant of circumcision being made with males, and not with females.

My brothers and myself were put under the care of a tutor in our own family, who instructed us daily according to the Law and the Talmud; and every Saturday we were examined by our father in what we had learned during the week. Our tutor took every opportunity to impress us with prejudices and hatred against the Christian religion. Whilst explaining the five books of Moses, he mentioned in every place the *opinions* of Christians, raised *objections* against them, and endeavored to establish us in all the *Jewish errors*. On the evening preceding the 25th of December, it being supposed that Jesus Christ was born on that evening, the Jews do not study any thing sacred; but our teacher always

made us read a little book called Toltoth Jeshu, i. e. the generation of Jesus; which contains the most horrid blasphemies, and is calculated to fill any person who believes it, with prejudice, disgust, and hatred against Jesus and his followers.

The forementioned practice of the Jewish teachers was more strictly observed by ours, by the express desire of my dear mother, who was a most inveterate enemy to Christianity, because her brother had embraced the Christian religion, and had lived and died at Strasburgh, in the faith of the Son of God. This circumstance gave rise to a common saying in my native town, whenever a quarrel arose between the Jewish boys and my brothers; and in particular as to myself, who was always the wildest, it was generally said, "Let them alone, they will certainly turn Christians, as their uncle did." For ever blessed be the Lord, who has accomplished this prophecy in me, the most unworthy. "Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies."

My mother herself narrowly watched us, and would never suffer us to read any book but in the Hebrew language, lest we should read any thing about the Christian religion. The reader will not wonder at my mother's conduct, when he is informed that to embrace the Christian religion brings greater reproach upon the family than if all the children had been guilty of the worst of crimes; and the person himself who believes the Christian religion, becomes the object of their utmost abhorrence. One of the names by which such a person is called, is *Meshum*$_{m}$*ad*, from the root *Shamad*, which signifies to *destr*$_{oy}$; and to this name they generally add *Ye-*

mach shemo vesichro; i. e. let his name and memory be blotted out.

The advantages and disadvantages arising from this mode of education I now experience frequently; whilst on the one hand it was the means of my progress in Jewish learning, on the other hand it kept me in perfect ignorance of all other useful knowledge; until my 24th year I had not seen a New Testament, nor a translation of the Old. What little knowledge I now possess, is to be ascribed to the blessing of God upon the diligent use of means since I came among Christians.

Before I was three years old I began the Hebrew alphabet; and when but six years of age could perfectly read any chapter of the books of Moses. It is true, I understood very little of the true meaning of the precepts, and of the real design of the ceremonies contained in those books; yet ten thousand thanks to my dear parents, who taught me the sacred Scriptures from a child, the fruits of which I now reap daily. About that time it pleased God to afflict me with the small-pox, which brought on a long and painful illness, and my life was supposed to be in danger for about a year and a half, during which time I forgot what I had formerly learned; the sight of my left eye was also injured, and I lost the use of speech; but, through the blessing of God, I was gradually restored to the use of my eye, and soon recovered my speech. The latter, however, has always continued in a measure defective; and even at present, in reading a long-continued sentence, I experience some degree of hesitation. This formerly had often been a source of grief to me; but, blessed be God, I have long since seen the wisdom and goodness of the Lord in this fatherly chastisement, (as will appear, chap. 3,) and I shall, I trust, have reason to say through eternity, that "this light

affliction, which is but for a moment, has worked out for me a far more exceeding and eternal weight of glory."

On my recovery, I was again instructed in the *section* out of the Law appointed for the week, with the explanation of *Rashi*, i. e. Rabbi Solomon Yarchi; and was also taught a chapter every day out of the *former* prophets and the *Hagiographa;* but never was any part of the *latter* prophets, except what is contained in the *Haphtoroth*, explained to me; no wonder, therefore, that I was ignorant of what they had written concerning *Messiah.**

It is an ancient custom among the Jews, to read in the synagogues, every sabbath day, a section out of the Law, or five books of Moses, so as to read the whole once every year; and as their leap-year has fifty-four weeks, they have divided the law into so many sections, each of which is called *Sedrah*, or Section. In those years which have not so many weeks, and in which no festivals fall on the sabbath, two sections are joined on certain sabbath days. It is handed down as a tradition, that when Antiochus Epiphanes prohibited the reading of the Law, they substituted fifty-four portions out of the prophets, which they call *Haphtoroth*, one of which is still read every sabbath day after the section of the Law is finished. I have often been surprised that in the selection of these *Haphtoroth*, those parts which

* The Hebrew, or Old Testament, contains twenty-four books, which are divided into *Torah, Neviim, and Kethuvim.* The Torah, or Law, contains the five books of Moses. Neviim, or Prophets, are again divided into the *former* prophets, containing Joshua, Judges, Samuel, and Kings. The *latter* prophets contain Isaiah, Jeremiah, Ezekiel, and the 12 minor prophets, which are considered as one book. *Kethuvim* or *Hagiographa*, contains the Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles. Ezra and Nehemiah are one book.

speak the plainest respecting the Messiah are left out, especially as the 52d and 54th chapters of Isaiah are appointed, but the three last verses of the 52d chapter, and the whole of the 53d, are skipped over. The only reason I can assign is, that the people might be kept in *ignorance* of Him of whom the prophets spake, and of whom it is written in the book of Psalms. The omission of so many precious and most important portions of the writings of the holy prophets, as the 7th, 9th, and 53d chapters of Isaiah, the 23d chapter of Jeremiah, and the whole book of Daniel, particularly the 9th chapter, has led me, among other reasons taken notice of by Vitringa, (de Synag. vet. lib. 3, p. 2, c. 11, p. 1007,) to suspect the truth of the antiquity of the selection of these *Haphtoroth*. I am rather inclined to think that, at a much later date, to prevent the people from reading the whole Bible, this method has been adopted. Hence we find most Jewish families in the possession *only* of that Hebrew Bible which contains no more than the Law, the *Haphtoroth*, and five books out of the *Hagiographa*, viz. Canticles, Ruth, Lamentations, Ecclesiastes, and Esther. This circumstance may be considered as one great cause why so very few of the children of Israel know any thing of so great and useful a part of the sacred Scriptures.

That the rabbins have studiously prevented the people from becoming acquainted with the predictions respecting the Messiah, may be further proved by the impious circumstance, recorded by several Jewish writers, that a curse is denounced in the name of R. Jonathan, a great man amongst the Jews, against the computers of the seventy weeks in the 9th chapter of Daniel, viz. *Tepach azmon shel mechashvay kizin*, i. e. "let their bones rot, who compute the times of the end." My beloved bre-

thren and kinsmen after the flesh, I beseech you, if you love your souls, if you wish to be really happy in the life that now is, and in that which is to come, let nothing hinder you from searching the Scriptures, "for in them you think you have eternal life, and they are they which testify of the Messiah."

When I was nine years old, the holy book of God was shut up and laid aside, and in its stead the productions of men, as the *Mishnah*, *Gemarah*, &c. &c. were brought forth and eagerly studied by me in succession, with pleasure and satisfaction, being nourishment to my earthly and sensual affections, and fuel to my corrupt heart; and thus was I four years longer absorbed in vain speculations, spending my strength for nought. On the first sabbath after I was thirteen years and a day old, I read in the synagogue, according to custom, the section of the Law appointed for the day; and was now considered a *man*, fit to be one of the ten necessary to constitute a full number for public worship. I was now obliged to observe the Law for myself, and therefore called *Bar Mizva*, and was no longer considered under the power of my father. I had now arrived at that period of life in which it is usual with the Jews to decide whether a person will engage in business, or qualify himself for any religious office. Having chosen the latter, I continued five years longer in the study of the Talmud and its various commentators.

CHAPTER II.

RELIGIOUS OFFICES WHICH HE SUSTAINED AMONG THE JEWS.

HAVING attained the age of eighteen, I left my father's house by the consent of my parents, and

went to Hesse, where I officiated as *Bachar*, or tutor, in a family of six children, teaching them to read Hebrew, and to understand the literal meaning of the five books of Moses, together with some parts of the *Mishnah*, and also writing and arithmetic. In this situation I continued for three years, and was occupied only six hours a day; the remainder of my time I was often at a loss how to spend. O that I had then known the value of time, and improved it suitably! Lord, remember not the sins of my youth, and may I henceforth "redeem time, for it is short." Besides free board and lodging, I received about twenty dollars per quarter—a considerable sum in Germany, especially for a single man. Thus I thought myself rich, and "increased with goods, and had need of nothing; not knowing that I was wretched, and miserable, and poor, and blind, and naked."

At the age of twenty-one I received an appointment as *Chasan*, or leader of the synagogue, to read the public prayers and the Law of Moses. At this period I was much esteemed among my brethren; but the pride of my heart was not satisfied. I was determined to obtain the title of *Shochat*, or sustain the office of killing their animals for food. I therefore took great pains, and spent a whole year in obtaining the knowledge of the Jewish method of preparing the knife for killing the animals, and to be well versed in the laws respecting the lungs. None but those who have learned these ceremonies can judge of the difficulty of acquiring such a knowledge of these things as to stand an examination. At length I obtained this honorable degree from the Rav, or Rabbi of Hesse Cassel. In the use of these ceremonious observances I was extremely strict, although not one of them is to be found expressed in the book of God. But these are only a few of

the innumerable vain and extremely burdensome traditions received of the fathers. O blessed Jesus! thy yoke is easy, and thy burden light; for by thee the weary and the heavy laden find rest. Happy, thrice happy, those who are brought into the *holy* liberty of thy glorious and everlasting kingdom!

About this time my mother entered into a large concern of business, namely, of supplying a part of the Prussian army with grain and provision, lying then at Frankfort on the Maine, and therefore wished for my assistance at home. I complied with her wish, and returned to my father's house. But having neither skill nor pleasure in trade, I once more left my kindred and my country, and returned again to Hesse. On the day of my departure, my dear father accompanied me a little way out of the town, and at the moment of parting he laid his hand upon my head to give me a parting blessing. The words he made use of on that solemn occasion were then deeply impressed on my mind, and will never be forgotten by me; they were these: "The angel of the covenant be with thee." Little did I then think that he alluded to the *Angel Jehovah* who appeared to the patriarchs Abraham, Isaac, and Jacob; that spoke to Moses out of the fiery bush; that gave to Israel the Law from Mount Sinai; and of whom Jehovah himself said, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not, *for he will not pardon your transgressions; for my name is in him.*" Neither could I have then conceived, what I now firmly believe, viz. that that very Angel Jehovah is Jesus of Nazareth, who was, in the fullness of time, born at Bethlehem; died on Mount Calvary, to atone for our sins; rose again for our justification; for ever liveth at the right hand of God to

make intercession for us; and who will come again, (to reign on the earth a thousand years,) and judge the whole world in righteousness. O the rich, free, and sovereign love of my God, who I trust has revealed in me Jesus Christ his Son, the hope of eternal glory, whilst my dear family were left in Jewish unbelief. However, from the conduct of my dear father on this occasion; from his deadness to all worldly concerns; from his delight and study in the Law of the Lord day and night, and, above all, from his secret devotion, I have often been led to indulge the hope that he has been a believer in Jesus Christ our blessed Savior; like Nicodemus, who came to Jesus by *night;* and like Joseph of Arimathea, who was a *disciple* of Jesus, but *secretly*, for fear of the Jews; or at least one of those devout Jews who waited for the consolation of Israel. To return.

As I had saved some money in the preceding years, I resolved to travel, and accordingly made a tour through Westphalia to the borders of Holland, and then back again to Gottingen, Hanover, and Hamburgh. Here I stayed about nine weeks, and boarded in a Jewish family where many strangers resorted. One day a Jewish brother informed me that he had received a letter from a friend desirous to obtain a teacher for his children. After some conversation on different branches of learning, and examination of my credentials, he said, "You are the very man that will suit my friend;" and offered me a letter of introduction. Being tired of an idle life, I accepted of his offer, and gave him a few dollars for his remuneration. In a few days I went with the stage to *Schwerin*, about three days' journey from Hamburgh, to present my letter of introduction. But how great was my astonishment when the gentleman to whom I presented it assured me that he had neither written for a teacher, nor had any children

to be instructed! My disappointment in not getting a situation was far less than my surprise to have been thus imposed upon by one of my own brethren and kinsmen after the flesh. The words of David came immediately to my mind: "It was not an enemy that reproached me, then I could have borne it." But, blessed be the Lord my God, who has so overruled this circumstance that I can now adopt the words of *Joseph*, my namesake, "He thought evil against me, but God meant it unto good; to bring to pass, as it is this day, to save much people alive."

Among the passengers from Hamburgh to Schwerin was a Jewish teacher, and a young Christian, an agent for a tobacco factory in Hamburgh. The latter having observed a great difference in our conduct, (for my brother Jew plainly declared, by his actions, that he had freed himself from the restraints of Jewish ceremonies; for he ate and drank freely of every thing that was set before him; whilst I, on the contrary, according to my education, ate scarcely any thing but bread and butter, and that cut with my own knife, during the whole journey,) addressed us thus: "If you will give me leave, I will state to you my opinion concerning the different manner in which you act, both professing to be Jews." Having obtained permission, he said to my companion, "You, my friend, are neither a Jew nor a Christian, neither hot nor cold; if you think yourself freed from Jewish ceremonies, you ought to believe that the Messiah has come." To me he said, "I am sorry to see you denying yourself, and so much troubled with the burdens which your fathers were never able to bear, and which you need no longer to observe; for," said he, in continuance, "the ceremonial law is fulfilled, and taken away by the Messiah Jesus, who has confirmed the new covenant

with his blood; as it was foretold by the prophet Jeremiah." Here he took out his Bible, and read as follows: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband to them, saith the Lord; but this shall be the covenant that I will make with the house of Israel: after those days, saith the Lord, I will write my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people." "You perceive," said he, "that the covenant of ceremonies should be succeeded by another and better covenant. It is evident, therefore, that the former has ceased; for sacrifices, which were the life of all other ceremonies, as well as Jerusalem, the place where they were to be offered up, are both no more; the new covenant must have been ratified, and this has been done when Jesus died on the cross, and the veil of the temple rent from the top to the bottom." This portion of Scripture, which I had never read before, for the reasons mentioned above, and his observations, made a deep and lasting impression upon my mind, and for some time I was wretched and miserable, full of doubts and fears, and knew not what to do. To my Jewish brethren I could not disclose my feelings, for the least suspicion of doubts respecting the truth of their present religion, or a favorable opinion respecting that of the Christians, would have inevitably exposed me to their displeasure, hatred, or persecution, and among Christians I had no acquaintance.

Having understood that my Christian friend had gone to Rostock, I resolved to follow him. From

this time I must date the commencement of a new period in my life.

CHAPTER III.

TIME AND PLACE OF HIS EMBRACING THE CHRISTIAN RELIGION.

On my arrival at Rostock I went to the inn nearest the coach-office, to inquire for my friend; but could get no information respecting him, either in that place nor elsewhere. Having been informed that no Jew was allowed to remain in that city for a single night without a license from the magistrate, for which a certain sum was to be paid, I told the landlord that I was a Jew by birth, but that I had come to that place to inquire into the truth of the Christian religion, and was resolved to embrace it in case I should become convinced of its veracity. On hearing this he immediately promised me every assistance, and the next day he went with me to a clergyman, who examined me respecting my knowledge of the Christian religion, and my motives in searching after truth. Finding that I had no arguments to produce in favor of the Messiaship of Christ, he suspected my motives to be worldly. He did not, however, altogether discourage me, but went with me to some other ministers, and stated my request to the magistrate, before whom I was shortly after summoned to appear, where I was strictly examined, and my testimonials were approved; but I was told that there had been many Jews who had embraced Christianity only for secular advantages, and lived afterwards as heathens, which made them very cautious of receiving any before they were thoroughly convinced of their sincerity.

In order to convince them that I sought nothing but the truth, I promised not to receive the least emolument from any Christian; but that I was willing to learn any trade to obtain my daily bread by the labor of my own hands. A few weeks after this examination, official application having been made to the magistrate in my native place, and satisfactory answers received, I was informed "that I was to apply to the ministers in the three neighboring towns, and if none of them were willing to instruct me, I should return, and they would take me under their patronage."

Accordingly I went to Wisman, where I was kindly and affectionately received by the Rev. Dr. Haupt, who recommended me to a shoemaker, to whom I was bound apprentice for three years. In the mean time I went twice every week to the minister for instruction, and spent as much time at home as I could spare from my employment, in comparing the German translation with the Hebrew Bible, and in reading the New Testament, which I had never seen before. By comparing the predictions respecting the Messiah, contained in the Old Testament, with the history of Jesus of Nazareth as contained in the New, my judgment was soon convinced that he is the promised Messiah; and considering the doctrine and precepts of the Gospel, I perceived that the dispensation of the Gospel is far more glorious than the Mosaic. At this early period of my Christian pilgrimage I began to experience the truth of the declaration of my blessed Redeemer: "He that will be my disciple must deny himself, and take up his cross and follow me." The reader may possibly expect that I allude to persecution from my Jewish brethren; this was not the case, for there were no Jews residing in that city. But what is more strange, many who called themselves

Christians, treated me as a hypocrite and deceiver. Not unfrequently I was told, "you are only come among us for what you can get; as soon as you have made your fortune you doubtless will give up your profession and return to the Jews." These things often pierced my heart sharper than a two-edged sword, especially when comparing my former honorable, comfortable, and promising condition, with my present low, poor, and despised situation as a shoemaker's apprentice. For I would observe that, in general, an apprentice in Germany is treated very little better than a slave in this country. My situation was attended with peculiar difficulties. My master's wife having been for several years melancholy, and sometimes altogether deranged, reduced him into low circumstances, and I soon found that no plentiful table was to be my portion; and my natural pride was exceedingly humbled by the authority assumed by his daughter, who was not fourteen years of age, whereas I was now five-and-twenty, and having spent the preceding years in so respectable a situation among my own people, with whom, I had no doubt, if I had then gone back to them, I could have gained one equally good. These things were not pleasant to the flesh, but grievous; however, blessed be the Lord, who enabled me to persevere, and who prepared me to bear still greater hardships in his blessed cause.

At the expiration of one year and a half my master was obliged to give up business; on which account a new difficulty arose: the minister would not baptize me until after I had finished my apprenticeship with another master; and the trade, or society of shoemakers, would not allow any other master to employ me before I was regularly bound, and which could not be done till after my baptism. For their *rule* is, that no apprentice is allowed to stay more than

three months with a master without having his name regularly registered in the book belonging to that trade; but as no *Jew* could be bound an apprentice in Germany, my name could not be registered till after I was baptized. Thus was I left almost without a single friend in a strange place.

At that time a band of players was at Wismar, and in order to gain support without being burdensome to society, I transcribed the parts which they had to act for about two months. The master of the band was much taken with me, and had it not been for the slight impediment in my speech, caused by the small-pox, would have engaged me as an actor. Thanks to God, who in his abundant mercy and gracious dealings with me, a poor sinner, broke this snare also.

By the kind orderings of Providence, most unexpectedly I became acquainted with a gentleman by the name of Matthias Van Gilben, who advised me to go to New-Brandenburg in Mecklenburg Strelitz, to a minister, an intimate friend of his, and offered to give me a letter of introduction. I therefore took leave of Dr. Haupt, who gave me testimonials of my character, and a letter of introduction to the minister at New-Brandenburg: and in my way thither, in every town where I came, I called on the ministers, who all severally wished me well, and success in my undertaking; but none was willing to give me the necessary assistance. How few, alas! are those who *really* seek the *salvation* of Israel! On arriving at the place of my destination, I called on the Lutheran minister, Mr. Cortum, presented my letter and papers, who received me kindly, and gave me effectual assistance. Here I was again bound to a shoemaker for another year and a half, and went, as formerly, twice every week to the minister for religious instruction.

On the 8th of May, 1799, I was publicly baptized,

or, more correctly speaking, *sprinkled*, and received as a member of the Protestant Lutheran Church. It has always been the custom, that, at the baptism of a Jew, some respectable persons should stand *god-fathers*, who make him many presents; but I refused to receive any, or any kind of presents, as another proof that I did not embrace Christianity for the sake of worldly gain. It is also an ancient practice in Germany, for a converted Jew to receive new names at his baptism; therefore, upon this occasion, the minister gave me three additional names, viz. Christian Frederick Frey. The first expressive of the religion I embraced; the second, which signifies *rich in peace*, to express his good wishes; and the last, as my *surname*, to remind me of the text which he preached on the occasion, viz. John, 8: 32, 36. "And ye shall know the truth, and the truth shall make you *free*." "If the Son therefore shall make you *free*, ye shall be *free* indeed." *Free*, in English, signifies the same as *Frey* in the German language, but is pronounced *Fry*, and should be pronounced in the English the same as the pronoun *they*; but most of the people, while I was in England, attending more to the *origin* and *signification* than to the spelling of my name, pronounced it generally as if written *free*; and I myself got into the habit of doing the same.

A few months after my baptism, my apprenticeship having expired, I was made a journeyman, which is considered a great and important ceremony, and was now at liberty to travel as a journeyman. It was therefore my intention to accompany a journeyman of the same occupation to Rostock, where I had first expressed my wish of embracing Christianity. But God, in his gracious design, had appointed another place for me, where I should be led to a fuller discovery of the truth as it is in Christ Jesus, as will be related in the next chapter.

CHAPTER IV.

CIRCUMSTANCES WHICH LED HIM TO A FARTHER ACQUAINTANCE WITH DIVINE TRUTH.

Two days before the time on which we proposed to leave for Rostock, my companion wounded his hand in such a manner that he was obliged to give up all thoughts of the journey. But as I had given notice to my master of my intention to leave him, I did not choose to remain any longer, and therefore removed to the next town, which was Prentzlow, in Prussia, where I arrived on the 24th of December. The weather was exceedingly cold, and there were a considerable number of journeymen, but little work. However, I not only got employment, but was settled in one of the best situations in the place. Thus, although but lately out of my apprenticeship, the Lord gave me success, and greatly blessed the work of my hand. "Surely goodness and mercy have followed me all the days of my life." O that I could praise God for his loving kindness and tender mercies!

In this situation I met with so much envy and ill will from my fellow-journeymen, that I thought best to change it for another, not so good in point of wages, and much more laborious; but it proved more profitable to the welfare of my soul; for here I first learned to bow my heart as well as my knees before Jehovah, and prayed, for the first time. "in spirit and in truth." The circumstance which led to this, is in itself but of a trifling nature; but when I look back and consider its effects, I am constrained to acknowledge and adore the hand of God my Savior. From my childhood I have been taught to mark the ways of God, and in doing so found much pleasure;

and now, since I profess to know more of that God, who alone orders all things according to his own will, my delight is still greater in reviewing the ways in which he has so graciously led me for more than forty years, even to the present hour. A few weeks before Easter, Mr. Mat. Van Gilben, the gentleman who so effectually recommended me to the minister at New-Brandenburg, paid me a visit, and made me a present, saying, "Buy yourself an apron with this money, and wear it in remembrance of your friend till I see you again." Accordingly, I went with his own son to a tanner of the name of Michaelis. *This* was the man whom the Lord designed to bless to my soul. For, as I observed afterwards, that we had passed by, unnoticed, several tanners in the way to his house. Oh! my soul, ever commit thy ways unto the Lord, and he shall direct thy steps. When Mr. M. presented the apron, and mentioned the price, I said, "Is not that too much? for I ought to know the value of these things." "How came you to know it?" asked he. I answered, "When I was a Jew, and officiated as Rabbi, and killed their animals, I frequently saw them selling skins." "So," replied Michaelis, "and what are you now? a Christian?" "Yes," said I, with the greatest confidence. He inquired further, "In what manner do you live?" This was indeed a strange question; for I had never heard, much less perceived, that there were any different modes of living, or conversation, amongst Christians. "I live," said I, "as all the shoemakers' journeymen live, and every Sunday I go to church; and after service, you know, we cannot be at home at the master's house, where we lodge and board during the week; I must therefore go to the tavern, i. e. the *house of call*, where I spend the remainder of the Sabbath, and usually continue till Monday, playing at cards, and some-

times dancing; the rest of the week I am diligent at work." "I am sorry," replied Michaelis: "as you profess to be a Christian, you ought to manifest it in a different manner." To which I answered, "I have no friends or acquaintance here, and therefore must go to the house of call; and, being amongst the other journeymen, I must join in their manner of life, else I shall be laughed at and ridiculed by them all." Michaelis then said, with great kindness, "You may come to-morrow afternoon, at five o'clock, to the house of Mr. Thorman, where several friends meet; you will become acquainted with them, and have an opportunity of spending your time on the Sabbath at their houses." Michaelis at the same time made me a present of the Narrative of Solomon Duitch, a converted Jew, which has been of great use to me in confirming my faith in the Christian religion.

Following the bent of natural curiosity and fondness of society, I promised to go there the next day. This conversation took place on a Saturday. On my return home I inquired of my master's wife whether she knew a Mr. Thorman, at whose house some friends met every Lord's day. She could not speak evil of them, yet was unwilling to speak well, therefore she only said, "It is a society of '*praying brethren.*'" May the Lord increase and multiply their number. Early on the following morning, the appointed day in which God had designed most graciously to strip me of my own self-righteousness, to clothe me with the righteousness of his dear Son, and to adorn me with the garment of salvation, I felt my mind so uneasy that I could not remain in bed. I arose, but the family being all asleep, I knew not what to do. In the meantime I heard the sound of an organ proceeding from the church near the place of my abode. I immediately went

thither, but knew not why. The Rev. Mr. Wolfe was, on that morning, confirming a great number of children, being *Palm Sunday*, the Sabbath before Easter. At the conclusion of the ceremony he addressed them and said, "My dear children, I am afraid that some of you will soon return again into the broad road which leadeth to destruction, but my prayer unto God for you is, that you might be saved. I would therefore recommend to you the following passage of the Holy Scriptures, 'My heart shall not reproach me as long as I live.'* Job, 27: 6. Now, my dear children," said he, with great affection, "consider these words at the close of every day, and examine whether your conscience does not accuse you for the day past; and if it does, be sure to kneel down and pray for the forgiveness of your sins through Jesus Christ our Lord and Savior."

My dear reader, I must here be permitted to pause, for it is impossible for me to say what were the feelings of my heart on hearing these words. I found them "sharper than a two-edged sword," Heb. 4: 12, and "stronger than a hammer which breaketh the rocks in pieces," Jer. 23: 29; my conscience accused me of crimes innumerable, and, alas! "a wounded spirit who can bear?" I now firmly believed that I had not only broken the double covenant as a Jew, which was first made with God by my parents at my circumcision, and, secondly, by myself, when I was thirteen years old; but also that covenant with God in Christ, which I had rashly made when I was baptized and joined to the Christian church.

* Or, as he repeated it from the German Bible, "my conscience does not reprove me for the whole of my life." Compare with this, Acts, 24: 16: "Herein do I exercise myself, to have always a conscience void of offence towards God and towards men."

It now pleased the Lord to teach me something of the spirituality of the law. I not only found myself guilty of very many sinful actions and words in my past life, but I was also convinced that "every imagination of the thoughts of my heart were only evil continually," Gen. 6: 5. Mine eyes, which were formerly full of lusts, were now overflowing with floods of tears; the very ground beneath my feet seemed ready to open itself and swallow me up, like Korah and his company. I thought that the eyes of God, and of the congregation, were fixed upon me with the greatest abhorrence and disgust. I left the place, and entered, for the first time, into the closet, and shut the door behind me, that I might pray in secret to my Father which is in heaven. But, alas! I knew not how to pray, nor had I confidence to draw nigh to that God whom I had so often and so greatly offended. Several passages of the Holy Scriptures, especially these words, "Enter not into judgment with thy servant; for in thy sight shall no man living be justified," Psalm 143: 2, I repeated again and again, but found no comfort.

From personal experience, my dear reader, I can say that there is nothing *easier* than for a natural man to think that God will pardon his sins for some imaginary reason or other; and nothing more *difficult* for a truly awakened sinner to believe that God can pardon his sins, and yet be a holy, just, and true God. It is not in the nature of any means, although it be our bounden duty to use them diligently, either to *convince* the natural man that he is a guilty, defiled, and helpless sinner, nor to *persuade* the convinced sinner that the Almighty can be a righteous God, and at the same time the justifier of him that believeth in Jesus. *Both* effects it is the office of the Holy Spirit to produce, who maketh the means, graciously appointed by God, and diligently used by

man, effectual to the salvation of the soul. "He who convinces the mind of sin, of righteousness, and of judgment," must also "take of the things of Jesus, and show them to the heart of the mourning sinner." John, 16: 8.

Having described the circumstances which God made to operate in overwhelming my heart with godly sorrow, I proceed to mention the manner in which the Lord Jesus gave rest to my soul.

The reader will recollect the conversation which took place between Mr. Michaelis and myself on the preceding day, and his invitation to me, to be at five o'clock at Mr. Thorman's. At that time I had resolved to go out of curiosity, but now I was like a new-born babe, desiring the sincere milk of the word, that I might grow thereby, 1 Pet. 2: 2. Never was a day so long as this seemed to be. At length the much-wished-for hour approached, and I joyfully hastened to meet the Christian Society; but when I reached the house, the thunder and lightnings of Mount Sinai terrified my mind afresh, and my sins filled my face with shame; all my natural boldness was gone, and I felt myself utterly unworthy of going among the dear friends assembled together; like one of old, mine eyes were fixed to the ground, and the language of my heart was, "God be merciful to me a sinner," Luke, 18: 13. However, to fulfill my promise, I entered in. As soon as Mr. Michaelis saw me, he got up, took me by the hand, and introduced me to Mr. Thorman as a convert from Judaism. Mr. Thorman, who had been for nearly sixty years an experienced, useful, and faithful soldier of Jesus Christ, received me with the greatest affection, sympathy, and compassion; and from that very moment to the day I left that place, I esteemed, reverenced, and trusted him as a man of God.

Amongst other questions, he asked whether the

ministers who had instructed me for three years, prayed with me on their knees. I am sorry to say that my answer, dictated by truth, was a negative.

The service now began with singing, then followed a short prayer, and after that he read a sermon on Isa. 53 : 5, "He was wounded," &c. Jesus Christ was the sum and substance of the discourse, from which I received much comfort; then we all kneeled down, and he prayed. More than twenty minutes were spent in prayer for me, thanking God for calling me out of darkness, and more particularly that it would please the Lord to make me useful and faithful.

After the service was concluded, Mr. Thorman invited me to visit him the next day. I now longed to retire to my closet. On my return to my master's house, all were surprised, for it was quite a new thing to see me on a Sunday evening, and seldom on a Monday. I told them I had been at Mr. Thorman's, and wished rather to be by myself than to go to the house of call. I asked my master if Mr. Thorman had studied. "No," was his reply. "But how is it possible," said I, "that a man could pray so long without a book, particularly for me, without even knowing of my coming to him? and consequently he could not have studied the prayer." "That is no wonder," said one of the family; "these people pray always." Immediately I went into my closet, fell upon my knees, and cried, "Lord, teach me thus to pray!"

After two hours' sweet meditation, I laid myself down, and slept under the shadow of the Most High. Early on Monday morning I arose with an eager desire to read the Bible; on opening the sacred volume my eye was fixed on the 1st Tim. 1 : 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save

sinners; of whom I am chief." Having been used, as a Jewish teacher, to catechize children, I put the same questions to my own soul as I would have done to a child in the school: Who is the person spoken of? was my first inquiry. A. Christ Jesus. What did he come into the world for, and where did he come from? A. From some place that is not in this world—from heaven. Why did he come into the world? A. To save sinners. What kind of sinners? A. Sinners that are in this world, and great sinners too.

Whilst thus musing with myself, I was enabled to conclude and believe, that though I saw myself the chief of sinners, yet Christ was able to save me; for he saved Paul, who called himself the chief of sinners. From that moment I was led to rejoice in the salvation of God my Savior, and felt the love of God shed abroad in my heart, which constrained me to vow an eternal hatred against every sin, and to devote myself to the service of him who lived and died for sinners. Never did I enjoy an hour like that morning. I generally breakfasted on Monday at the house of call, having spent the night there, as I observed before; but now I went to my employment with pleasure, and with renewed strength.

My master and his family were surprised to see me at work on a Monday, and could by no means account for the sudden change, not knowing that the Gospel of Christ teaches a man to be diligent in business and fervent in spirit. In the afternoon two journeymen came to know why I had not been at the house of call on the preceding day. Being told that I had been with Mr. Thorman, and that I was now hard at work, singing psalms and making melody in my heart, they were astonished at my conduct, and endeavored to persuade me to go with them to our former scene of dissipation. I received

them affectionately, and assured them of the unspeakable happiness I now felt in my soul, and that I had promised to go again in the evening to Mr. Thorman's. Finding that they could not prevail on me by kindness, they began to ridicule the society of Christians with whom I had just formed an acquaintance, expressed their sorrow for the unhappy change, which, as they thought, I had experienced, and left me in the hope that God would deliver me from the dangerous sect of praying brethren. O Lord, evermore grant me the spirit of grace and supplication, that I may pray without ceasing.

In the evening I called upon my dear friend Thorman; after some conversation, he took me into his closet, where we kneeled down together; he began to read the first chapter in the Gospel by St. John, and changed it, verse by verse, into a prayer, introducing at the same time parallel passages from the Old Testament, to illustrate and confirm the truth which he had read from the Gospel, and earnestly begging for the influence of the Holy Spirit to bless it to our souls. This inestimable privilege I enjoyed almost every day, especially on the Sabbath, as long as I continued at Prentzlow. Mr. Thorman would also frequently read the periodical publications of the Basil Society, and other letters relative to the diffusion of the Gospel among Christians, and especially the exertions of Christians in England to send the word of salvation to the heathen. Very often he would break forth with a deep sigh, and exclaim, "O that I was again a young man like yourself, I would immediately go as a missionary." I do not recollect that he ever spoke to me directly about offering myself as a missionary, nor did I then feel the least inclination to go, even if I had been asked. However, his labor of love and prayer of faith

have not been in vain, as it will be seen in the next chapter.

I had no sooner tasted of the grace of God, than I was desirous to invite others to come to the fullness of grace and mercy in Christ Jesus. With pleasure I embraced every leisure moment to visit the sick, and twice every week I went to the poor-house. Here I had the first opportunity of speaking of the love which my dear Redeemer bears to sinners in general, and which he has manifested to me in particular.

The effect which the change of my disposition had upon my master deserves the attention of the reader. Before my acquaintance with Mr. Thorman and his friends, I spent, generally, one or two days in a week in idleness, and took care to work no more than just enough for my support. My master, therefore, treated me with the greatest kindness, in order to keep me diligently at work; but from the time when I began to labor hard and faithfully on Mondays, as well as other days in the week, so as to earn nearly twice as much wages as before, he not only looked coolly upon me, but very soon dismissed me from his employment, without being able to assign a single reason for his conduct. O the enmity of the carnal mind! But blessed be the Lord, who often overrules the bad conduct of man to accomplish his own gracious purposes.

It is a custom in Germany for masters and journeymen to dissolve their connection at Midsummer and Christmas only; but my master having dismissed me about two weeks before Midsummer, I could not expect to meet with another until that day arrived. I went to Mr. Thorman, and told him that I intended to leave Prentzlow, as I could not bear the idea of spending my time till Midsummer-day in idleness. Mr. Thorman informed

me that a friend of his, Mr. Boettcher, was going to Berlin, who would no doubt procure a master for me. He gave me, also, a letter of recommendation to Mr. Burgett, a shoemaker at Berlin. On the 20th of June, 1799, I took an affectionate leave of my dear friend Thorman. Never was any thing more painful to me than parting with this man; nor have I scarcely ever met with one altogether like him. It would be unsuitable, nor do I think it necessary, to detain the reader by a particular account of this excellent disciple of Christ. But as his praise is in all the churches in Germany, it may not be improper to insert at least the following letter of his, which was given to me by Mr. Boettcher, on the first day of our journey to Berlin.

"DEAR FREY,

"You are now going to Berlin. It is possible we shall not see one another again in this life. Remember what you have seen and heard in this place, and follow the instructions which you have received. Read diligently the word of God, and pray, at the same time, that your understanding may be more and more enlightened to see, and that you may feel more of the deceitfulness of your own heart. For in *your heart* (as Bunyan observes) are seven abominations, which you must see every day, as long as you live, and which must constantly drive you to Jesus your Savior.

"The seven abominations are these:

"1. Inclination to unbelief.

"2. Forgetfulness of the love and mercy of Jesus Christ.

"3. Trust and confidence in your own works.

"4. Wandering thoughts, and coldness in prayer.

"5. Neglect of watchfulness after prayer.

"6. Prone to murmur against God and man.

"7. You can do nothing that God has commanded you, without mixing with it self-will, self-love, pride, positiveness, ambition, &c.

"When you would do good, evil is present with you. Now, when you feel this, you must flee, by prayer and supplication, to Jesus the crucified, as a poor, miserable, and helpless sinner, that his atoning blood may cleanse you from these abominations, and that his Holy Spirit may change your heart, and renew a right spirit within you. If you do not this every day, truly, uprightly, and diligently, you will be lost at last, notwithstanding you have been baptized as a Christian, and received the Lord's Supper frequently."

To be thus characterized, and to be directed to such a remedy, was a hard lesson for flesh and blood. But, through grace, I have learned to believe that these seven abominations are but a part of that world of iniquity within me, and that I am daily indebted to the grace of God, by which I am restrained from sin, and kept in the path of righteousness, holiness, and peace.

Mr. Thorman proceeds in his letter:

"You must likewise pray for wisdom and understanding, to learn your trade thoroughly. Be diligent and faithful in your employment; remember, you work not only for men, but you have a Master in heaven, even Jesus Christ. If you feel your work to be hard, consider that the Lord Jesus Christ has sweetened it, having himself labored (as is most probable) as a carpenter till he was thirty years of age. If you do this, even the ungodly master will esteem you; and none will hinder you in your devotion or prayer, if performed in its season. Happy will you be, if you follow my advice; but miserable

will you be, if you despise my counsel. The Lord be your guide. Amen.

"I am your sincere friend,

"J. F. THORMAN.

"*Prentzlow, June* 20, 1799."

Saturday, June 22d, on my arrival at Berlin I went to the house of call. On my inquiry after Mr. Burgett, I was told that he was a dangerous and infectious person—one of the praying brethren; and that he scarcely ever visited the house of call. However, I soon found him, and was received in a most affectionate manner. He recommended me to a pious young man to lodge with, from whom I derived many spiritual benefits.

The next day being the Lord's day, I went in the morning, with Mr. Burgett, to the Rev. Mr. Woldersturff, a venerable aged minister of the Gospel. By this valiant soldier of Christ I was privately instructed how to put on the whole armor of God. In the afternoon I called upon a friend, to whom I had a letter of recommendation.

This gentleman took me in the evening to a Moravian chapel, or congregation of United Brethren, when the Rev. Mr. Cunow preached from Luke, 5: 8, "When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord."

The simplicity of the place of worship, the regularity and order of the congregation, the subject of discourse, and the manner in which it was delivered, made a lasting impression upon my mind. Ever after I attended the public meetings of this Christian Society, and very soon obtained liberty to attend their private meetings on Wednesday and Friday evenings. I was just at the point of being received as a member of this highly respected community, when I was prevented by joining the Missionary

Seminary. But, although I did not actually become a member, yet my attachment to them has never been diminished. My heart has ever rejoiced to meet with one of these plain and humble followers of the Lamb.

It was among these Christians I heard of the love of Jesus in every sermon, and saw him, as it were, crucified before my eyes. It is true, I have since seen the impropriety of preaching *nothing* but the love of Christ, as manifested in his sufferings, yet I still agree with them, that Jesus Christ ought to be the *sum* and *substance* of every discourse. A sermon without Christ, is like a body without a soul.

I was but a few days at Berlin when I obtained employment from a master who feared God and regarded men, at whose house I remained till I entered the Missionary Seminary. The circumstances which led to this change in my life are as follows:

CHAPTER V.

ENTRANCE INTO THE MISSIONARY SEMINARY AT BERLIN.

THE reader will not be surprised to find that the trade which I learned was almost beyond my strength, if he considers but for a moment the manner in which I was educated, and the way in which I employed myself among my own nation. My health was much impaired, and frequently I found such pain in my breast as not to be able to work. My master, who often sympathized with me under my afflictions, one day proposed to procure my admission into a free-school, where persons are educated to be school-masters. Nothing could have been proposed more suitable to my education, for-

mer employment, and natural inclination, than this; I therefore approved of the plan, and thanked my master for the kind interest he took in my welfare. But, O how wonderful are the ways of the Lord! One evening, at my devotional hour, when reading the sacred Scriptures, I was forcibly struck with the following words: "Then said Jesus unto his disciples, If any will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16: 24–26. Whilst meditating upon these words, my mind was deeply impressed with the danger of entering this school, where true religion was but little known; and I reflected that although this situation might greatly improve my bodily health and temporal circumstances, yet it was very likely to lead to the ruin of my soul. After much prayer to God for direction, I resolved to continue in my employment till Divine Providence should point out a situation pregnant with less danger to my eternal welfare.

On the same night I had a most remarkable dream, the substance of which is briefly as follows: It seemed to me as if I saw my dear Redeemer standing before my bed, and could hear him distinctly saying, "Fear not, you shall be a physician to heal many of their diseases." I replied, "By what means shall I become a physician, who am a stranger in the land?" The answer to this was, "You have many friends in this place." With these words the vision disappeared, and I awoke from my sleep, arose from my bed, and fell upon my knees, spending a considerable time in prayer and praise. This dream has often since led me to adore the won-

derful condescension of the Son of God to strengthen the weak and feeble in the flock, in various ways, and by different means. How fitly and faithfully does his conduct answer the prediction concerning the Messiah! "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. A bruised reed shall he not break, and the smoking flax shall he not quench." Isaiah, 40 : 11; 42 : 3. The young man mentioned above, who slept in the same room with me, gave me no rest till I told him what was the burden upon my mind, and the circumstance which had transpired in the night. Without my knowledge he spoke to his friends on the subject, and introduced me to many pious and excellent Christians, who comforted me under my bodily afflictions, and in whose company I was much builded up in our most holy faith. My friend, as well as myself, understood the above-mentioned dream only in its literal sense, namely, that I was to be a practitioner of medicine; and therefore he formed a plan, and used his influence amongst his friends to procure the necessary support whilst I was studying that science. But this seemed not to be the will of Providence, and therefore it came to naught.

This amiable young Christian, a pattern of brotherly love and affection, and clothed with humility as with a garment, first introduced me to the Rev. Mr. Jaenicke, minister of the Gospel to the Bohemian congregation. Whilst mentioning the name of this servant of Christ, I should certainly have considered it my duty to speak of his excellent character, but conscious of my inability to do justice to the subject, I shall merely observe, that he is a man of God, anointed with the Holy Ghost, and constantly going about doing good.

One Sabbath towards the close of 1799, when returning from the Moravian chapel, I was met by several young men, one of whom said, "Well, brother Frey, should you like to go as a missionary?" "Yes," said I, "I am willing to go any where whithersoever the Lord Jesus Christ should be pleased to send me." "You had better," said another, "go to Mr. Jaenicke and give in your name." Accordingly I went to Mr. Jaenicke, who, after having had some conversation with me, especially on the nature of the work of a missionary, inserted my name amongst those who had already offered themselves as candidates "to preach among the Gentiles the unsearchable riches of Christ." Several months elapsed before we knew for a certainty that the seminary would be established. Mr. Albrecht, one of the candidates, and myself, went with letters of recommendation from Mr. Jaenicke to Baron Van Shiernding, of Dorbrylugh, in Saxony, at whose expense the seminary was to be supported; and a few weeks afterwards we received orders from him to quit our worldly occupations, and devote ourselves to study, under the care and superintendence of Mr. Jaenicke. In the month of February, 1800, the Missionary Seminary was opened, and seven students were received, viz. Messrs. Albrecht, Hardwig, Langner, Palm, Schreibfogel, Ulbricht, and myself. The missionaries in this seminary were not designed for any particular place among the heathen, nor to be sent out by this institution, but merely to receive the necessary education, and then to be sent by any missionary society. From this circumstance a very great difficulty arose; for not knowing the place of our future destination, it was impossible to determine what language we ought to learn. Mr. Jaenicke and his friends therefore resolved that we should be taught the rudiments of

several languages. Accordingly we began Latin, Greek, Hebrew,* Dutch, French, Arabic, and Syriac. Besides this, we had to attend on several other lectures, such as theology, geography, music, medicine, &c. &c. Our work was hard, and nothing but love to immortal souls, and an earnest desire to promote the honor of a precious Savior, could have supported us. Those who wished to make themselves masters of the lessons they had received, had need to redeem every moment of their time. Seldom did I allow myself six hours' sleep, and very frequently I sat up whole nights.

While at this seminary, we had not the privilege of preaching publicly, for none are licensed to preach but those who have been regularly educated at a university; however, we composed each a short discourse, once a fortnight, and delivered it at Mr. Jaenicke's own house, where some friends were admitted. Before we had reached the end of the first year in the seminary, a change took place in the circumstances of our excellent patron, which threatened the ruin of the institution, and we were actually told that in a month's time we were to return to our former employments; but blessed be the Lord, who hears and answers the prayers of his people. Mr. Jaenicke, our dear father, as we wished to call him, wrote to different societies and private Christians to afford their aid to support the infant cause. Under these circumstances, the faith, hope, trust, and patience of Mr. Jaenicke were tried in a most remarkable manner. The funds of the institution were often so exhausted that he was obliged to pay our sustenance, for several weeks together, out of his own property, without the least certainty of ever

* Although the Hebrew might be called my native language, yet I attended the lectures, to learn it more grammatically.

being repaid. Toward the close of 1800 Mr. Jaenicke received a letter from Dr. K——, of H——, requesting that the candidates might be examined, and one of them chosen for the Danish Missionary Society, but that Mr. Frey should not be examined, as they did not wish for him, on account of his having been a Jew.

On the day of their examination, being left alone in the academy, my mind was much affected by the thought of my being excluded from the examination, and thought unfit or unworthy of the office. I humbled myself before God, and after having spent some time in prayer, I wrote the name of each candidate upon a piece of paper, and took one, to see, as it were, whom the Lord had chosen.* To my great surprise I had taken my own name; but as I was expressly excluded, I did not know what to make of it: however, I comforted myself with these words, "What I do ye know not now; but ye shall know it hereafter:" nor was it a long time before this circumstance was quite plain; for though brother Schriebfogel was then chosen, and left the seminary some time before me, yet it was myself who actually entered upon the labors of a missionary before any of the others.

With the beginning of the year 1801, Mr. Jaenicke received several very encouraging letters and liberal donations from the society at Basle, from the Missionary Society in London, and from private Christians. On the 11th of June, 1801, Mr. Jaenicke informed us that the London Missionary Society had written for three missionaries, to be assistants to Dr. Vander Kemp, in Africa. After a most solemn prayer to God, he chose brother Palm, Ul-

* Being at this time intimately acquainted with the Moravians, who made use of the lot, I followed their example.

bricht, and myself. On the 11th of July, 1801, we left Berlin, and began our journey to England.

But before I conclude this chapter, I will take notice of one circumstance at least which occurred whilst at Berlin. One day, when taking my dinner as usual in the eating-house, I was much struck with the conversation of some persons at the table; their language and expressions, respecting our blessed Savior, were so horrid and blasphemous, that I could bear it no longer, but addressed them in the following manner: "My friends, you profess to be Christians, but by your words you manifest that you are at present as great and bitter enemies to Jesus Christ as those who crucified him. Had you charged my brother or my friends with half of that with which you have charged my God and Savior, I should certainly have summoned you before a court of justice: and suppose that you should not be able to prove what you have asserted, what would be the consequence? But, alas! there is no tribunal in this metropolis where I could defend the character of my blessed Savior. However, be it known to you, that there is a day coming, when both you and I shall stand before the Judge of the whole earth, when the books will be opened, and your present conversation will be read before an innumerable company, with the addition, that a person then present, who was once a Jew, but had embraced the Christian religion, reproved you for the dishonor cast upon your Savior." Here I was interrupted by a young man, Mr. Rockenstein, who said, "So you have changed your religion? I think that is the worst thing a person can be guilty of. Every person ought to keep the religion in which he was brought up." "Before I answer your question," said I, "or justify my conduct, permit me to ask, do you believe the Bible?" "I would," was his reply, "but I cannot." "I

should be glad to have some private conversation with you." We paid for our dinner, and took a walk together. Upon inquiry, I found that Mr. Rockenstein was a native of *New Brandenburg, Strelitz Mecklenburgh*, the place where I was received a member of the Christian church, and where I finished my apprenticeship; on which account I was considered as a native of that place, and usually called Brandenburgher. This circumstance united our affections, and rendered our conversation free and unreserved. Mr. R. told me that he was led to doubt the truth of the Bible, because there were several things in it which he could not reconcile with the perfections of God, and other things which he could not understand. I endeavored to remove his doubts, and before we parted he promised to call on me the next day. Early on the next morning, which was the Lord's day, he called on me, and we went both to hear Mr. Jaenicke, who, in the course of his sermon, pointed out the folly, guilt, and danger of those persons who reject the Bible because it is above their comprehension. My friend Rockenstein concluded, from the discourse of Mr. Jaenicke, that I had told him our yesterday's conversation, for which he reproved me. Having assured him that I had not done so, but that Mr. Jaenicke was a man of much prayer to God for the influence of the Holy Spirit to be enabled to speak a word in season, Mr. R. seemed to be satisfied. On the same day we went together to Rixsdorf, to hear a Moravian minister, where, to the great surprise of my friend, the minister, Johannes Bellwitz, preached on the divinity of our blessed Savior; and, like Mr. Jaenicke, with holy zeal for the honor of Christ, and unfeigned love for the souls of men, he warned every one of his hearers not to reject any part of divine revelation, although it might exceed their comprehension. This

sermon was greatly blessed to my friend Rockenstein, who afterwards attended regularly on the ministry of Mr. Jaenicke, walked according to the gospel of Christ, and gave full evidence of his being a Christian in deed and in truth. Soon after I had come to London I received from him several edifying and satisfactory letters, which lead me to consider him as the first fruits of my weak and feeble endeavors.

Christian reader, let this circumstance, as well as the word spoken to me in the stage-coach, as mentioned in page 20, encourage you to embrace every opportunity to reprove and exhort sinners, and to recommend Jesus Christ and his glorious Gospel; for "a word spoken in season, how good it is!"

CHAPTER VI.

MY DESIGN IN COMING TO ENGLAND.

SATURDAY, July 11th, 1801, I left Berlin, in company with Messrs. Palm and Ulbricht, for the purpose of going to London to the Missionary Society, and from thence to Africa, to join Dr. Vander Kemp in missionary labors. We arrived at Hamburgh on the Monday following, and called on Mr. Vander Smissen, who received us with Christian affection and love. From Hamburgh we went to Hatzhausen in Friesland, to the Rev. Mr. Stracke, where we met with a most cordial reception. At this place we remained six weeks, to learn the Dutch language. While staying with Mr. Stracke, we had the privilege of preaching, in the surrounding villages, to most attentive congregations of from two to four hundred people. We had also an opportunity

of becoming acquainted with several most excellent, pious, and zealous ministers of the Gospel.

On the first of September the wind became favorable and we received orders to embark for England. Three captains, friends to the cause of the Redeemer, offered each to take one of the missionaries *gratis*. Early on the next day we took an affectionate leave of our friends, and went each to his respective vessel, which lay at Emden. The separation from my two missionary brethren was not a small trial. The hope of seeing them again at London afforded some relief; but my greatest comfort and support was derived from sweet communion with my blessed Savior, "who sticketh closer than a brother." The first day, when on board the ship, I was unwell; but keeping much on deck, I soon recovered. The grandeur of the sea, which I had never seen before, the rising of the sun, the sight of an approaching ship, together with the kind treatment of the captain, made the voyage seem very short, and exceedingly pleasant.

On Tuesday, September 15th, we reached Gravesend. At the Alien Office I was informed that the brethren, Palm and Ulbricht, had just gone up to London, and that I must wait at least two days until I received a passport from London. I went to an inn, but as I could not speak one word *of English*, I knew not what to do. Whilst walking up and down in the street, in great anxiety of mind, I met with a poor German soldier, who could speak both German and English; him I took with me to the inn to be my interpreter. In the afternoon I went to the Rev. W. Kent, and delivered a few lines, which the pilot on board the ship gave me, to inform Mr. Kent who I was. Although I could not speak, yet it was very encouraging to meet with a Christian friend, especially as Mr. Kent was exceedingly

kind to me, and introduced me to several of his friends. In the evening I was much depressed in my mind, cast down, and full of fears; but I was enabled to pour out my heart before God in fervent prayer, and retired with some confidence and trust in Him who has said, "My grace shall be sufficient for thee." About two o'clock in the morning I had a most remarkable dream, which I recorded in my day-book as soon as I rose, and which has since been literally fulfilled. The dream, *as it stands in my journal*, introduced by an observation, and a short prayer, is as follows:*

"*Observation.* The design of my day-book is to enable me, after many days, to survey with gratitude and praise all the ways in which the Lord has led me; especially to record, from day to day, as much as possible, the imaginations of the thoughts of my heart, whether good or evil. I consider it, therefore, my duty to observe what passes in my soul when my body is asleep, as well as when awake; and though I would not believe every dream to be the immediate communication of God to the soul, yet it cannot be denied that there have been such dreams; and none can affirm that there shall be no such in our days. It is true, I know not whether the present dream shall come to pass; however, like Mary, I will ponder all these things in my heart, and preserve them in my journal.

* I am quite aware of the observations to which I shall be exposed from a certain description of readers and writers, by the insertion of dreams, and I must acknowledge I have had some reluctance in doing so. Having, however, ample means of establishing its truths, and being moreover anxious to imitate the sacred writers, by giving a full and faithful account of every circumstance relating to my public walk in life, and as this dream itself had a close connection with my future destination, I have not felt myself at liberty to withhold it from the public.

"*Prayer.* Blessed Jesus! thou hast said, 'Whoso shall offend one of these little ones, which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.' Matt. 18:6. I beseech thee, O Lord! let not this dream give offence to any who may hereafter read it. If it be thy will, let it be accomplished; but let me never be self-willed, or obstinate, but may I ever be able to discern the directions of thy wise and holy providence, and cheerfully acquiesce in thy gracious will, whether it be prosperous or adverse. Now, Lord, unto thee I commit all my ways; do thou with me, a poor sinner, as it seems good in thy sight, for thy name's sake. Amen.

"*Dream.* I read in a newspaper, that the two brethren, Palm and Ulbricht, as well as myself, were to preach in London; that the Jews in particular were (in a most affectionate manner) invited to the discourse which I was to deliver. The appointed day approached; an immense crowd collected, and I was enabled to preach to them with great freedom, and to lift up my voice *like a trumpet.* I thought that the effect of this discourse was, that I was afterward desired to stay in London, to preach both to Jews and Christians: to which I replied, that I could not possibly part with my dear brethren, Palm and Ulbricht, and let them go alone; but that if the directors would send for another missionary to accompany those brethren, I would consent; and with which the directors having complied, I resolved to remain in England."

As soon as I awoke, I prayed to God for wisdom and grace to prepare me for his service, whether in London, among Jews and Christians, or in Africa, amongst the poor Hottentots. At five in the morning I went to meditate in the fields, and found great

comfort and encouragement in that gracious promise of our Savior, "I am with you always, even unto the end of the world." Matt. 28:20. Having received a passport, I went up to London. On my arrival at the counting-house of Joseph Hardcastle, Esq., the Treasurer of the Missionary Society, I was directed to a house in Bishopsgate-street, where I was to lodge. Here I expected to meet my dear brethren, Palm and Ulbricht; but as they had gone on board their vessels to spend the night with their captains, of which none in the house could inform me, on account of the language, I was greatly disappointed. The people observing the cause of my distress, took me into the room where the brethren's luggage was, the sight of which greatly revived my spirits. In this house I remained until I went to Gosport. Mr. and Mrs. Smith, the people of the house, behaved themselves exceedingly kind to us; they endeavored, in every possible way, to make us comfortable; they also took great pains to help us forward in the knowledge of the English language. The method which I adopted to learn English, was to compare the English Bible with the German. In the five months which I stayed in London, I read the Gospel of St. John, in English, four times over, and compared every verse with the German Bible, and sought for the meaning of every word in the dictionary, by which means I could very soon understand what was spoken, though I could not express myself fluently till some time after I had left London.

On the first Sabbath of my being in London, I went to Rotherhithe, to hear the Rev. John Townsend. I was much pleased with the manner in which the worship was performed; but not being able to understand the language, I went to the German church at the Savoy, in the Strand, where, at that time, the Rev. Mr. Ringeltaube, now a missionary

in India, under the patronage of the Missionary Society, preached. Soon after, the Rev. Charles Steinkopff was ordained in the same church, where I continued to hear him with great pleasure and edification. As I was not able to converse in English, and having a great desire to promote the salvation of my dear brethren of the house of Israel, I went frequently to their synagogues, and to those parts of the metropolis where they principally reside, to converse with them in Hebrew, German, or Dutch. Very often I returned to my abode weeping and lamenting over the deplorable condition of these my dear brethren and kinsmen according to the flesh. Sometimes I said to Mr. Smith, "Could I stay but one year in London, I believe I should be able to preach to the Jews in English, so as to make myself understood by them. And Oh how happy I should be to declare unto them the word of salvation, if ever so much exposed to their hatred and persecution!" But although this was my constant wish and earnest prayer to God, yet, for some time, I had no hopes of obtaining my desire, as we were daily in expectation of meeting with a ship to go to the Cape of Good Hope, as assistants to that venerable man of God, Dr. Vander Kemp. But how mysterious are the ways of the Lord! Five months elapsed without finding a single vessel to take us to our destined haven. Both my brethren, Palm and Ulbricht, as well as myself, manifested impatience, and a readiness to murmur against the dispensations of Divine Providence; but blessed be the name of the Lord, "whose thoughts are not as our thoughts, and whose ways are not as our ways," with gratitude and praise I can now say, "He has done all things well."

Mr. Ringeltaube having one day read in my journal the dream which I had at Gravesend, as mentioned above, and having been told that I wished to

stay some time in London, to preach to my brethren the Jews, advised me to write a letter on the subject to Mr. Hardcastle, and promised that he would translate it into English. Accordingly I wrote to that purpose; in answer to which, I was desired to draw up an account of my life, and to state fully, in a letter to the directors, my request, together with the motives which induced me to it.

In compliance with their wish, I wrote a short account of my narrative, (the substance of which appeared in the Evangelical Magazine for January, 1806,) and sent a letter to the directors, which I wrote in the German language, and of which the following is a literal translation:

Rom. 9 : 1–3. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart. For I could (or rather, I did*) wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

"Beloved brethren in our Lord Jesus Christ, these, and similar words of the Apostle Paul, in which he manifested his love to the Jews, and his heartfelt sorrow on account of their unbelief, have often raised in me so great a desire to go as a mis-

* Perhaps few passages of Scripture have been more perverted to promote error than this. The apostle has been held up as a pattern of holy zeal, to have been willing to suffer eternal damnation, if thereby souls could be saved. This strange and unscriptural doctrine can certainly not be deduced from this text. The Greek word evidently has the *past* signification, and refers to the *wish* and *desire* of the apostle before his conversion, and was mentioned by him as a reason why he felt so much pity and compassion for his unbelieving brethren. A drunkard reclaimed will naturally feel more for a poor drunkard in the street, than those who have always detested this worse than beastly conduct.

sionary amongst the Jews, as to overbalance all the dangers which such a mission might expose me to. Indeed, soon after I was truly awakened, I felt an anxious wish, out of love to my dear Savior, who gave himself for me unto the most painful and ignominious death, and out of love and compassion to the ignorant amongst Christians, or amongst heathens, to preach the blessed Gospel of Jesus Christ, that the Son of God has endured the greatest sufferings, even unto the death of the cross, for poor, accursed, helpless men; yet it is also true, that as often as I saw a Jew, one of my own brethren and kinsmen according to the flesh, my whole heart was stirred up within me; and my prayer to God was, O that this poor lost sheep might find the right way to the good Shepherd, who gave his life a ransom for our souls. Whenever I found an opportunity to speak to one of the descendants of Abraham, I told him that the promised Messiah was already come, not only as the son of David, but also as the Son of God; that he was made a curse for us when he suffered and died on the cross to deliver us from the curse of the law, but that the same person rose again from the dead on the third day, according to the Scripture prophecy; that he ascended on high; and that in believing this, I enjoyed happiness that could not be expressed. I also translated, at Berlin, into *German Hebrew*, (i. e. German language in Hebrew letters,) three of Mr. Cooper's sermons preached to the Jews in London, in expectation that the Baron Van Shirnding would cause them to be printed for the use of the Jews. I also translated Luther's Shorter Catechism, and wrote several things, which I frequently read to some of my dear brethren, and often observed, that many of them resisted the truth merely out of fear of men. On the Sabbath I used to go to the synagogue, for the

sake of having religious conversation with my dear brethren. Two or three hundred would stand round about me, to whom I spoke with the greatest boldness respecting their unbelief and misery, and declared to them the suitable, free, and full salvation by Jesus Christ; and assured them of his wonderful love to poor sinners, yea, even to the chief of sinners. Some brought forward objections against Christianity, but, through grace, I was enabled, from the writings of the Old Testament, to defend myself. Although I have not yet seen any fruit of those labors, yet I know and believe that the doctrine of the cross will produce its effects in due season.

"The *reasons*, therefore, my dearly beloved brethren, why I believe that my blessed Savior *will* count me worthy, if not here, yet somewhere else, and if not now, yet at some future time, to make known his blessed Gospel to my brethren and sisters, are these:

"*First*—The inexpressible and irresistible wish and desire which I feel to point out, through the grace and assistance of Him whose strength is made perfect in our weakness, to the poor and wandering Jews, the way to obtain eternal life.

"*Secondly*—It is well known that a Jew who has embraced the Christian religion, is generally looked upon by his own nation with the greatest contempt and reproach, yea, even persecuted as much as lies in their power; yet, to my great surprise, I have been received, by many Jews in Berlin, with friendship and respect. Twice I had religious conversation with the presiding Rabbi himself; and here, in London, I have dined with some, at whose table I have not been ashamed nor afraid to confess Jesus of Nazareth to be the true Messiah; and not a few

have already visited me at my apartments, for the sake of having religious conversation.

"*Thirdly*—I have observed that my brethren will rather listen to what I say, than to what they hear advanced by a Christian; and that they would open, with freedom and confidence, their mind to me, which they would never do to one who was born a Christian.

"The last reason which I assign for my wish is:

"*Fourthly*—That I humbly hope I am acquainted with their peculiar dispositions and conduct; that I know their religious sentiments; and that I shall be enabled, through the grace of my blessed Savior, to become all things to all men, that I may by all means save some, especially of those of my own nation, whom I love with love unfeigned and inexpressible.

"It is, therefore, my dearly beloved brethren, my humble wish to remain, if but one year, in London, to try, if possible, to save if but one soul from the power of Satan, and lead them to the good Shepherd who gave his life for the sheep, &c. But Jesus is my Lord and Savior, who has bought me on the cross with his precious blood; to him I give myself again in body and soul, to be directed in this important object. He who is infinite in wisdom, knows best what is good for me, a poor worm. He is perfectly acquainted with the hearts of men, and turns them as he does the rivers of water. The desires and motives of my heart are better known to him than to myself; and he will no doubt lead and rule, according to his holy will, the hearts of my dearly beloved brethren and directors.

"I am your willing servant,

"C. F. FREY.

"*London, Nov.* 24, 1801."

After I had sent this letter to the directors, I at-

tended several of their meetings, to answer various questions relative to a mission amongst the Jews; and on the 21st of December I received the important intelligence, that "the directors had resolved that I should stay at least one year in England." The workings produced in my mind, on the receipt of this message, were very opposite, and continued so for several weeks. The idea of preaching the word of salvation to my dear brethren, and the hope of rescuing some from everlasting destruction, filled my heart with unspeakable joy and pleasure; but a consciousness of my utter unfitness for so great and arduous an undertaking overwhelmed my mind with inexpressible sorrow and grief, and would have led me to despair, had it not been for that gracious promise, "as thy day is, so shall thy strength be." The following passages of Scripture likewise greatly encouraged my heart: 2 Chron. 34: 3, "In the eighth year of his reign, (i. e. Josiah,) while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images." 2 Cor. 5: 7, "We walk by faith, and not by sight." The change respecting myself affected likewise the brethren, Palm and Ulbricht. Instead of going directly to the Cape, they were both sent to Rotterdam, where they stayed for some time; and afterwards several brethren, from the Missionary Seminary at Berlin, joined them.

Thus I have showed the circumstances which led to a change in the design of my coming to England, and the fulfillment of a great part of the dream which I had at Gravesend.

The reader will, no doubt, now expect to hear how I entered upon this new and most important part of my life, and what success has followed my

labors amongst the Jews; but I must beg the reader's patience, and call his attention to the gracious dealings of God with me for the space of three years and a half, viz. from the time it was resolved that I should stay in England, to the time of my actually entering upon the field of labor. As I knew nothing of the English language, and as preaching to the Jews requires some particular preparatory studies, the directors resolved that I should go to Gosport, to their Missionary Seminary. Accordingly, on the 28th of February, 1802, I left London and went to Gosport. For ever blessed be the Lord, who in his wise providence sent me to that place, to be under the tuition of a man like the Rev. David Bogue. Would to God I had words to express the high esteem which I feel for this my dear tutor, and the great obligations under which I am to him for the inestimable benefits which I derived, and do daily receive, from his most excellent lectures on various subjects; from his wise, prudent, and most judicious advice; and from his exemplary conduct, both as a Christian and as a minister.

The first thing I had to attend to in the seminary, was the knowledge of the English language. I had also to learn the Latin and Greek languages. By the desire of my tutor, I gave the students instruction in Hebrew; but the extreme difficulty of obtaining a suitable Hebrew grammar, led me to compose a new one, several editions of which have been published in London and in this country.

A few weeks after I had been at Gosport, I engaged for the first time in prayer, in the seminary, in the English language. Toward the close of March I was invited by the Rev. Mr. Cox, of Fareham, to spend the first Sabbath in April at his house, and to partake of the Lord's Supper at his place of worship. I accepted of his invitation. On

the preceding Lord's day I had a peculiar desire to prepare a few words in English, and to deliver them on the next Sabbath, before the minister to whom I was to pay a visit. I chose the 5th verse in the 17th chapter of the Gospel by St. Matthew: "While he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." On these words I wrote a few thoughts in the German language, and translated them, by the help of a dictionary, into English. According to my promise, I went to Fareham, to the minister; and early on the Lord's day, a number of people having met together in the vestry, I engaged in prayer, and then *read* what I had written on the above-mentioned passage of Scripture. Never in my life have I witnessed a scene like that morning; tears, like streams of water, flowed from every eye, and the people blessed and praised God for what they saw with their eyes, heard with their ears, and felt in their hearts. I have since been informed that the Lord was pleased to bless those few imperfect sentences in broken English to two persons, especially to one who disbelieved the divinity of our blessed Savior. This circumstance I considered then as a proof that it was the will of God that I should stay in England; and I looked upon those two who received the word with profit, as my first fruits, on British ground, of a plentiful harvest.

In the same month I went to an association at Christ Church, where, for the first time, I ascended an English pulpit to engage in prayer; and in the following May I went up to London, to the Missionary meeting, when the Rev. Rowland Hill introduced me into his pulpit for the like purpose. The feelings of my mind at the sight of such an immense

congregation, and on account of my imperfect knowledge of the language, cannot be described. O that I could sufficiently praise the Lord for his wonderful goodness and mercy to me a poor sinner.

Whilst I was at Gosport, I made it a common practice, on a Saturday, to go over to Portsea, where many Jews live, to have religious conversation with them. One time I was met by a Jew constable, who asked me for my license as a foreigner. I replied that I had a license at Gosport, but had not thought it necessary to take it with me whenever I crossed the water, as it was well known to several Christians at Portsea, that I belonged to the Missionary Seminary, under the care of the Rev. D. Bogue. However, he would not be satisfied with this, but took me to the Mayor's house, who not being at home, I was led by the constable directly to Portsmouth jail. Being late in the evening, I was put into a room where two other prisoners were. Before I laid myself to rest, having told the prisoners the cause of my imprisonment, I prayed to God, and was enabled to pray particularly, in a most affectionate manner, for my brother Jew, who had imprisoned me. This was the first time I had ever slept in a prison; but I can assure the reader that I never enjoyed a more comfortable, sweet, and refreshing sleep than I had that night; for I had not only the testimony of my conscience to be void of offence towards God and towards men, but I could not help thinking that I suffered, in a great measure, on account of my religious profession. In the morning, when the prisoners met in the yard, as usual, they said one to another, "There is a wonderful man come amongst us; we curse our enemies, but he prays for them; nay, he even prayed last night for Mr. ——, who brought him into the jail." When I came into the yard, a poor old woman invited me

to breakfast with her. As I had neither gold nor silver with me, I accepted thankfully of her kind offer. After breakfast, I said to some of the prisoners, "I am sorry that we are deprived (being Sabbath day) of the privilege of going to a place of worship; if you have no objection, we will sing a hymn, and read a chapter in the Bible." Having obtained their consent, I took Dr. Watts' Psalms and Hymns, and on opening the book, the following hymn was the first that presented itself:

"My God, my life, my love,
"To thee, to thee I call;
"I cannot live if thou remove,
"For thou art all in all.

"Thy shining grace can cheer
"This *dungeon* where I dwell;
"'Tis *paradise* if thou art here,
"If thou depart, 'tis *hell*."

B. II, Hymn 93.

Having, like Paul and Silas, sung praises to God, I also engaged in prayer; after that I read the 26th and 27th chapters in the Gospel of St. Matthew, made a few observations on the sufferings of our blessed Savior, and on the conduct of the Jews; where I took occasion to inform them that I had been a Jew myself, but had embraced the Christian religion; on which account I was hated by my brethren the Jews, and which was, perhaps, the real cause of my imprisonment. But to show that Christ did not only die for our offences, but also rose again for our justification, I read also the 28th chapter of the same gospel, and concluded with a short prayer. Whilst thus engaged, the Jew constable came to the jail, and desired the jailer to call me into the house, as he wished to put some questions to me, with a design to lay my case before the Mayor. The

jailer, though at that time no friend to religion, refused, saying, "I dare not interrupt him, for he is preaching to the people." Two Jews, who knew that I frequented the house of Mr. Brooks, went to him, on the same evening that I was brought to jail, and informed him of my imprisonment. Mr. B. immediately sent word to Mr. Bogue, and, before one o'clock on the Lord's day, I was liberated. Several of the poor prisoners wept, and desired me to stay with them that afternoon, that they might hear more of Jesus Christ. I promised that I would pay them a visit. Not long after, when I performed this promise, I obtained liberty to preach to the prisoners every Lord's day, which I did for two years after; but when I had sufficient knowledge of the language to preach in regular congregations, the jail was supplied by one of the students for many years after. I have reason to believe that the word has been blessed to the jailer himself; nor will it have been in vain amongst the prisoners. The same person who put me into the jail, ever afterwards treated me with the greatest respect, and frequently heard me preach. Thus "the Lord maketh the wrath of men to praise him, and the remainder thereof he does restrain."

In May, 1802, I went again to London, to the missionary meeting; and, on the Sabbath after, I preached my first sermon to the Jews, at Zion chapel, from Gen. 13 : 8, "And Abram said unto Lot, Let there be no strife, I pray thee, between thee and me; and between my herdmen and thy herdmen; for we are brethren." The place, though immensely large, yet was exceedingly crowded, and a great number of my dear brethren, the Jews, attended. The Lord graciously assisted me, both in body and mind, to speak to so large a congregation with great freedom and affection. This I consider as the complete fulfillment of the dream which

I had at Gravesend. In the same month I returned again to Gosport, and remained there till May, 1805, when, by the desire of the directors of the Missionary Society, I left their seminary to begin my regular labors amongst my dear brethren in London.

CHAPTER VII.

LABORS UNDER THE PATRONAGE OF THE MISSIONARY SOCIETY.

THE first sermon which I preached when I came to reside in London, was at the Tabernacle, on the Saturday evening after the missionary meeting. As there was no stated place of worship provided for me, I preached for different ministers, both on the week days and on the Sabbath. Several Jews attended, whenever and wherever I preached in London, or its vicinity. Almost every day I had one or more Jews calling on me, but scarcely ever one who would enter upon religious conversation, *argumentatively* or *experimentally*. I was introduced to two Jewesses who had embraced the Christian religion; the one a member of the Baptist church, Walworth, under the pastoral care of Dr. Jenkins, and the other was convinced under the ministry of the Rev. Mr. Wilkinson, of the haberdashers' almshouses, but which last has since become a member of the same church, at Walworth. With these two Jewesses, together with three Christians, I began a prayer-meeting, at my own apartments, on the 8th of June, 1805, and continued the same every Friday evening. Our number soon increased, so that the place was not large enough; yet we continued to meet for a whole year, and then removed the

prayer-meeting to Zion chapel. At this meeting we had frequently a few Jews attending. The prayers then offered up may yet bring down gracious answers. With pleasure I do still recollect the happy and profitable hours we spent together in prayer and praise. "O how good and pleasant it is for brethren to dwell together in unity!" Frequently we experienced that "where two or three are met together in the name of Jesus, there he is in the midst of them, and that to bless them."

At a meeting of the directors, June 17th, 1805, it was resolved that I should preach a weekly lecture to the Jews. This lecture I commenced on Saturday evening, July 6th, 1805, at the Rev. Mr. Ball's chapel, Jewry-street, Aldgate, and continued there for twelve months, when it was removed to Zion chapel; but, after a year, it was preached again at the former chapel. Among the many ministers who attended was the late Rev. John Newton, who was so affected that he wept like a child. My preaching to the Jews, however, was frequently interrupted by my being sent to different parts of the kingdom to preach and collect for the Missionary Society; perhaps no less than three months out of twelve. At first a great number of Jews attended on these lectures; but they were soon prohibited in the synagogue, threatened, watched, and actually punished; which was, no doubt, one great cause of their absenting themselves: however, there were always some who attended with apparent seriousness. The lectures preached from the beginning of the institution till the month of November, in the same year, were remarkably blest. Three of my dear people, who regularly attended those lectures, were publicly baptized in September, 1806, two in Zion chapel, and one at Hoxton chapel, a short account of which appeared in the Evangelical

Magazine for October, 1806. The latter of these is now my dear partner in life, as well as my sister according to the flesh, and my child in the Gospel. Blessed be the Lord God of Israel, who has thus united us in "a threefold cord, which cannot easily be broken." There were also three other Jews who attended at the same time, and gave full evidence of their conversion to God. Nor have these lectures been without a blessing to Christians; I could mention several persons who bless God that they ever attended that place of worship, although their motive, originally, was merely curiosity. But I must forbear pursuing this subject, lest it should become fuel to the natural pride of my own heart. However, to the glory and praise of free, sovereign, and all-sufficient grace, I must not pass over the following pleasing and singular circumstance:—A most respectable person of the Society of Friends, who for many years refused to accompany his wife to any place of worship, except to those of his own community, whose business then brought him to London, was one day prevailed upon, by one of his own denomination, to go and hear *the Jew* preach to his brethren; when the word of the Lord, though spoken by a weak and feeble instrument, came home with power to his heart, and accomplished the design for which He sent it. He afterwards attended the lectures regularly, and at different places of worship, on the Lord's day. At his return to his family in the north of England, he carried with him the blessed effects of the glorious Gospel of the Son of God. This gentleman had laid himself out to promote the glory of the Redeemer in the welfare of Zion, and was chosen one of the directors of the Missionary Society.

I now return to mention how the mission went on among my dear brethren. It has already been ob-

served that the number of Jews who attended the lectures decreased, yet some continued. Several of these applied to the Missionary Society for protection and support. Here great difficulties arose, which appeared insurmountable. To find employment for Jews amongst Christians seemed impossible; to support them in idleness would be most injurious, as it would be a sure means of making hypocrites, instead of industrious and honest men; yet, to suffer them to starve, would indeed be cruel. Humanity, therefore, directed to give them a trifle, from time to time, in hope of soon finding them employment. Every application of the Jews produced opposite sensations in my mind: whilst, on the one hand, I rejoiced whenever one of my dear brethren called on me; on the other hand, my heart was overwhelmed with grief on account of the above-mentioned difficulties. Having stated these circumstances to a friend of mine, who was not in connexion with the Missionary Society, he, together with some others, proposed, that if the directors would devote a sum of money to the amount of one thousand pounds, some kind of a work-house, or small manufactory, might be established, where many Jews, of both sexes and different ages, might be employed. Accordingly I mentioned this plan at a meeting of the directors; but it was thought proper not to adopt it. The original plan was pursued for some months longer; but difficulties increased and multiplied. Difference of opinion arose among the directors. Some objected (I am fully confident, from the best of motives) against supporting Jews from the funds of the society; whilst others objected against spending so much precious time, almost at every meeting, in behalf of the mission to the Jews, without making scarcely any progress, and whilst much business relative to the hea-

then must be neglected. To remove these objections a committee was appointed, called the *Jewish Committee*, to manage the affairs of the Jewish mission, and report their proceedings to the Board of Directors; and a resolution was passed, the substance of which, as far as I can recollect, was as follows: "That no Jew should be relieved from the funds of the society, except those who lost their bread by embracing Christianity, or gave proof of the sincerity of their profession." But these remedies were very soon found inadequate to the disease. The very nature of the thing made it impossible to find out whether the assertion of one who said, that on account of his attending my ministry he had lost his situation amongst the Jews, was true or not. That a Jew, who is found to be favorable to Christianity, would be dismissed by his Jewish employer, or lose his bread among his brethren, on that account, is too notorious to need any proof; and whoever is acquainted with the principles of the Talmudists, will not be surprised to find that a Jew should assign any other reason for his conduct in dismissing one of his brethren for embracing Christianity, rather than avow the true one; nor could the story of the person himself be credited till his conduct among Christians had proved the sincerity of his profession. But here again arose the difficulty, "By what means the poor individual should be supported until his character was established?" No Christian would employ such a person till he knew that he was trust-worthy. A house of refuge and industry was not yet found, and the resolution of the directors, just referred to, had made no provision for such a person till he had been found a just object of the patronage of the Missionary Society. But what shall the poor petitioner do in the mean time? Shall he go back to his former connec-

tion? Alas! some have done so; but, adored and praised be the Lord, who has enabled some to endure hardships, and to persevere to the present day. But how have they been supported? Why, to tell the *whole* truth, the directors themselves, out of humanity, and sincere wishes to promote the object they had in view, and rather than break the resolution, and thereby give offence to those who considered the society's funds too sacred to be violated, put their hands into their own pockets to keep those unhappy objects from starving, who had no other source to supply their absolute wants. In many cases I assisted several of my poor brethren, without burdening the Missionary Society; for which purpose I had received some small donations from a few individuals in the country.

However, it was often absolutely necessary to dispense with that resolution till the time that employment should be found; but, to the best of my recollection, I can remember only two instances in which the society has been relieved from supporting their pensioners, by getting employment for them among Christians. The appointment of a sub-committee, though a good and wise plan, was almost as insufficient a remedy as the fore-mentioned resolution. Notwithstanding their frequent meetings, wise consultations, and earnest desires to promote the objects of the mission, their hopes have been frequently disappointed, their hands weakened, and their hearts discouraged; for whenever a new plan was laid before the Board of Directors, or the periodical report was read, the old question was renewed, "Whether any of the society's funds could be applied in a temporal relief of Jews, to encourage them in attending on the means of grace, or parents to send their children to school?" The frequent discussion of this principle, and the different opinions that prevailed

on the subject, led to a resolution that Mr. Alers, one of the directors, should be requested to draw up a plan to remove these different objections and difficulties. Accordingly a most judicious plan was laid before the directors by that gentleman, the substance of which was, "That a number of the directors should be chosen to carry on the Jewish mission, as a distinct branch of the Missionary Society. That these directors should be at liberty to unite with them a certain number of persons of different denominations. That a certain sum per annum, out of the missionaries' funds, should be allowed by the directors; and that the public should be asked for donations, subscriptions, and collections, to increase the new fund. That one of the sermons of the annual meeting should be preached in behalf of the Jews, &c. &c. This plan, as it might have been expected, met with the approbation of several of the directors; but as this approbation was not general, the plan was laid aside, and a whole year elapsed before any other was proposed.*

At the opening of this school, or within a few months after, twelve or thirteen children were received. This charitable institution greatly alarmed the heads of the Jewish people, and led the Rev. Dr. Herschel, the presiding Rabbi, to preach against it in the synagogue, and to warn Jews against it, by sending circular letters throughout the kingdom.

Abstract of the second exhortation delivered by

* Having become acquainted with a very interesting Jewish family, desirous to have their children instructed in the principles of the Christian religion, I took three of them, two boys and a girl, into the family where I lodged, and paid for their board and instructed them daily. The circumstance led to similar applications from other Jews, but it not being in my power to receive more upon my own expense, the Society established a *Free School*, in January, 1807.

the Rev. Solomon Herschel, at the great synagogue, Duke's Place, on Saturday, January 10th, A. M. 5567. After a discourse on Jeremiah, 11 : 18, 19 —"Blessed be the Lord our God, and the God of our forefathers, one sole, and indivisible, from eternity to eternity! who has not withheld his grace from us since we have been his chosen people, and who has not suffered any thing to escape our vigilance over the conservation of our holy religion. As I have had occasion to exercise, on the last holy Sabbath, to forewarn every one of our nation not to send any of their children to the newly established free-school, instituted by a society of persons who are not of our religion, until we had, by a proper investigation, determined if it be completely free from any possible harm to the welfare of our religion, as hath also been fully stated in a printed abstract published for that purpose, and which, I am happy to understand, has had a proper and good effect: now, having since been wholly convinced, through the means of a printed sermon and address, published by the directors of the Missionary Socie ty, viz. that the whole purpose of this seeming kind exertion is but an inviting snare, a decoying experiment, to undermine the props of our religion; and the sole intent of this institution is, at bottom, only to entice innocent Jewish children, during their early and unsuspecting years, from the observance of the law of Moses, and to eradicate the religion of their fathers and forefathers—on this account I feel myself necessitated to caution the congregation, in general, that no one do send, or allow to be sent, any child, whether male or female, to this or any such school established by strangers to our religion, nor likewise to any Sunday school of that nature.

"All such persons, therefore, who shall act contrary to this prohibition, whether male or female,

will be considered as if they had themselves forsaken their religion, and been baptized; and shall lose all title to the name of Jews, and forfeit all claims on the congregation, both in life and death. Every one who feareth God is hereby reminded of his duty to warn every one who may be ignorant of these circumstances, and acquaint him thereof, that he may escape the snare laid to entangle him. Thus may we hope to see the days when the name of the only God will be hallowed, and the Lord will be one, and his name one."

This opposition of the Jews, alas! had its desired effect. For two full years after the opening of the free school, notwithstanding the pious and zealous exertions of a most respectable committee of ladies, not one child was added to the original number.

The state of my mind, under these discouraging circumstances, may be better conceived than described. However, an anxious desire to promote the welfare of my dear brethren, and the hope that some alteration would soon be made in the plan of carrying on the mission to the Jews, enabled me to ersevere in the work in which I had engaged.*

On the 13th of August, 1807, a resolution was passed by the Jewish committee, "That I should be at liberty to unite with me some gentlemen, to have conversation with those Jews who made application, to inquire into their character, to find employment

* The establishment of this school, however, has been a means of meliorating the condition of many of my distressed brethren. For, to prevent Jews from applying to our society for assistance, they themselves erected an institution by the name of *Neve Fedeck*, to receive aged men and women, and to educate children of both sexes. This institution has already been of great use in furnishing instruction to the rising generation, and making them industrious members in society.

for them, and to report their proceedings from time to time to the Jewish committee."

According to this resolution, I endeavored to get a few pious Christians to unite with me; and we met at my house for the first time on the 2d of September, 1807. The gentlemen belonging to this committee were Messrs. Herne, Kemp, Longton, Neale, Reed, and Walker, together with Mr. Newth, the master of the free-school, and myself. This was denominated an *Auxiliary Committee*, and which I considered of great importance, and expected that the mission would be much benefited by the humble and zealous exertions of those who composed it. But alas! its existence was but of short duration; for at each meeting we became more and more convinced of the necessity of some change in the plan of carrying on the Jewish mission.

In the beginning of September I received a letter from a minister in the country, in which he says:—

"MY DEAR BROTHER,

"I beg to remind you of the case of Mr. S., whom you saw when here, and to whom you spoke about getting his children into the school established for the children of the Jews," &c. &c.

I wrote immediately to know particulars about Mr. S., and to ask whether he was willing to place his children wholly under the patronage of the Missionary Society.

To this I received the following answer:—

"MY DEAR SIR,

"I have just had an interview with Mr. S., and therefore can now inform you of the result of it.

With respect to his circumstances, he has a wife and six children, (all small,) and his wife frequently unwell. He is very poor indeed, and finds it difficult to procure for his family the bare necessaries of life. His eldest daughter is a cripple, and never likely to do any thing towards getting a livelihood. I hardly know a more necessitous family than Mr. S.'s. He has two boys whom he would be very glad to place under the care of the Missionary Society; and he is willing to comply with your proposal. His wife was not a Jewess, but educated in the profession of the Christian religion; and his children have been all publicly baptized at the parish church. He cannot write, nor even read English. As he is absolutely incapable of supporting his children from home, I heartily wish there were an institution for boarding and educating such children gratis. Doubtless this would be of essential service to their best interests. I think that Charity might exert herself to great advantage here. No doubt there are many Jews in England, in similar situations with that of Mr. S.; and it is likely that the prejudices of some of them would yield to such inducement. Their difficulties in the way of embracing Christianity are many and great; but still, instead of discouraging, ought to excite us to every measure which may have the least tendency to remove these difficulties. If such an institution should succeed in drawing together many Jewish children to receive instruction, a most important object would be obtained; if but few should be collected thereby, the expense would be proportionably less; and that some would be sent by their parents, I have Mr. S.'s promise and wish as a proof," &c. &c.

These letters I read, first to the auxiliary committee, and then laid them before the Jewish commit

tee; but no decisive answer was given on the subject till some months after, which I shall insert in its proper place.

On the 7th of October it was resolved, by the auxiliary committee, "that several of its members should deliver their judgment at the next meeting, on the following three questions, for the purpose of submitting a plan to the Jewish committee.

"*First*—The practicability of establishing a boarding school for the Jewish children, including a school of industry.

"*Secondly*—The best means of providing employment for the destitute, if a manufactory of any sort could be established.

"*Thirdly*—The expediency of procuring a place of worship for Mr. Frey, in order to raise a church."

On the 14th of October three papers were read, relative to the preceding resolutions, which I take leave to insert, that the reader may see the opinions of different persons on the subject, respecting the best method of carrying on a mission among the Jews.

MR. NEALE'S PLAN.

"With respect to the first subject of consideration, the committee beg leave to suggest the inadequacy of the present plan to the accomplishment of the object proposed. It is evidently not intended for the rich, nor can it be supposed that they would avail themselves of it, when they have in their own hands the means of educating their children in a way so much more agreeable to their views. It is to the children of the poor, then, that our attention must be directed, as the appropriate objects of this institution; but here insuperable obstacles present

themselves. The Jewish poor have no sense of the importance of religious instruction, and very little idea of the value of instruction at all. They have, besides, the opportunity of finding employment for their children while yet young, and can ill afford to spare those earnings, every portion of which is so greatly needed for the maintenance of their families. They would, moreover, by this step, not only deprive themselves of present benefit, but also of the prospect of future advantage, by incurring the displeasure of their richer brethren, to whom they must look for relief in time of distress. To these obstacles may be added, that which is common to all day-schools, the distance at which many reside from the place of instruction.

"All these difficulties may be obviated by the establishment of a Jewish boarding-school, which, besides other advantages, would, by detaching children from their former connections, prevent that danger to which most of them would otherwise be exposed, of having the principles inculcated at school effectually counteracted by the conversation and example of their parents and others at home. The loss of their earnings would here be more than compensated by their board, &c.; and if to the school of instruction was added a school for industry, where each might learn a trade, whereby to support himself with comfort and credit when he went into the world, it would furnish parents with a powerful motive for placing their children in such a situation. The indifference which they universally manifest to all religious principles would rather operate in favor of an institution of this sort, by lessening the objection they might otherwise feel to have their children educated in the principles of the Christian religion. Enough has been said, we presume, to show the desirableness of such an institution; its practicability

alone remains to be considered; and here we hope that the difficulty will not be found so great in reality as in appearance. It may be best to begin on a small scale, and afterwards enlarge as circumstances shall render it necessary. The Philanthropic Society, which affords a very good model for this, though now conducted on such an extensive plan, was at first begun with only one or two children. With respect to funds, there can be no doubt but that, as the sphere of usefulness enlarges, the liberality of the public will, as hitherto, keep pace with it.

"The best means of providing for the destitute, which was the next subject proposed, seems closely connected with the former; for if a school of industry were established, where trades were taught, grown persons might be instructed in them as well as children. The produce of their labor would lessen the expense of their maintenance till they were able to provide for themselves. Could this be established, it would solve a very difficult question, to which no satisfactory answer has yet been given, viz. What is to be done with those who seem desirous of religious instruction, but give no real evidence of their conversion to God, in case they are out of employ? They cannot obtain it among the Jews without renouncing Christianity, and returning to their former modes of life. This we wish by all means to prevent. But how is it to be prevented? Can we find them employment among ourselves? Where this can be done, it is well; but the frequent failure of the attempt, and that for months together, shows that this expedient cannot be depended on. The difficulty here is almost as great as among their own brethren, though of a different nature. Their former habits in the one case, and their present profession in the other, present an effectual bar to both. Unaccustomed not only to any one business in par-

ticular, but to those habits of business in general which render labor productive, they rarely furnish a sufficient inducement to any person, who consults his interest, to take them into his employ, or to retain them in it. What then is to be done? Are they to starve? The voice of humanity says—'No.' Are they to be supported in idleness? The inspired volume answers this question in the negative; but at the same time points out the way in which the claims of humanity are to be regarded, by making necessary food the reward of productive labor. The establishment of a manufactory of some sort seems to be the only way in which an end so desirable can be attained, under all the circumstances of the case.

"The expediency of procuring a place of worship for Mr. Frey, in order to raise a church, was the last thing proposed for consideration. The desirableness of such a measure is too obvious to admit a doubt, especially when the peculiarly awkward situation in which Mr. F. now stands is taken into the account. He is a minister without a people, a pastor without a flock; for no sooner do the fruits of his ministry appear in the conversion of sinners to Christ, than those to whom he has thus been made useful leave him, to join a church under another pastor. In this respect he seems to resemble a poor woman who takes children to nurse, who, after all the care and fatigue inseparably connected with the duties of that office, is sure to lose the objects of her affectionate solicitude as soon as they can go alone.

"On the contrary, were these young converts formed into a church, under the pastoral care of Mr. Frey, they might be the means of strengthening his hands, and the hands of one another, as well as of inducing others to say, 'We will go with you, for we have heard that God is with you.'"

MR. LANGTON'S PLAN.

Jewish Free-School.

"The Missionary Society, in forming this school, could not expect that the rich Jews, or even those in middling circumstances, would send their children; they must, therefore, have their eyes principally upon the poor; viz.

"*First*—Such as had embraced Christianity, or those who are indifferent to any religion.

"*Secondly*—Those who still remain among their own people, but, on account of their poverty, are not able to afford instruction.

"This school, at present, consists of ten children belonging to persons of the first class—such as make some profession of Christianity, and who are partly supported by the society. If there were many families of this description embracing Christianity, the school might be continued on its present plan; but, according to present appearances, it does not seem likely that a succession of children will be obtained.

"With regard to the second—those that make no profession of Christianity—it does not appear probable that any of them will be induced to send their children:

"*First*—On account of their natural and strong attachment to their religion.

"*Secondly*—On account of the restriction they are laid under by their rulers.

"*Thirdly*—Because they are under the necessity of making their children, when very young, attend to business, to assist in supporting the family.

"The advantages of the present plan, even if the Jews were at liberty to act as they please, are not sufficient to meet their situation. Education

alone, however valuable it may be, is not an object of sufficient weight in the esteem of the poor and ignorant, to induce them to embrace it at the expense of any temporal advantage, or a little inconveniency.

"If, with education, some pecuniary advantages were connected, it might be the means of bringing several children under instruction. It is proposed, if an institution was formed for providing for Jewish children, taking them entirely off the hands of their parents, it might answer this end.

"If a plan of this kind were adopted, to board, clothe, educate, and provide situations for them amongst Christians, it would meet the following cases, which the present can only do in a very partial way:

"*First*—Poor orphan children, left entirely destitute.

"*Secondly*—The children of several who are very poor, who, for the sake of having them provided for, would not mind the injunction of their rulers.

"*Thirdly*—The children of such as embrace Christianity.

"*Fourthly*—The children of foreign Jews, and such as reside in the country.

"The superior advantages of this plan appear in,

"*First*—The greater probability of success in raising a Jewish school.

"*Secondly*—In the education being more complete in a moral point of view. Being entirely taken from their own people, they would of course attend Christian worship, and in every respect conform to the instructions given them, without the danger of having them counteracted by the objections and examples of their friends. And by the blessing of

God on the means, many, it is to be hoped, would become eminent Christians.

"*Thirdly*—In the bettering or improving their circumstances, if forty or fifty children could be taken every two or three years from that degraded and wretched state of indigence and infamy in which thousands of the Jews are, and be prepared for filling useful stations in life, &c., an important end would be answered."

MY OWN PLAN.

To the Jewish Committee.

"With the utmost reluctance I comply with the resolution of the Auxiliary Committee, in presenting to you my imperfect thoughts upon a subject of the greatest importance.

"It has pleased God, in his infinite mercy and wise Providence, to choose you out from all societies in the world to send the glorious Gospel of the blessed God to the children of Abraham residing in this country. The time of its commencement is but short, and the instrument employed exceedingly weak and feeble; but your labors have not been in vain in the Lord. Two have already been received members of the church of the living God, and have their conversation as it becomes the Gospel of Christ! Five others are of that description, that, had they been *nominal Christians* instead of Jews, they would have been received as members into any church without hesitation. Besides these, there are several who regularly attend the means of grace, and give us pleasing hopes to see them in future among the ransomed of the Lord.

"You have indeed met with opposition, but much

less than might have been expected. In one or two instances your hopes have been disappointed; but this is the experience of every society.

"Instead of being discouraged, your zeal increased, and your endeavors became more extensive. Besides the weekly lecture, you opened, in the last year, a free-school for Jewish children. This is a new thing in the world, and has been crowned with pleasing success. The blessings of such an institution none can calculate. In a free-school Luther received his first education, who afterwards became the great reformer, whose praise is in all the churches of Christ; and who can tell what great and glorious work the Almighty may accomplish by one or more of these twelve children now in your free-school, daily instructed in the religion of Jesus Christ, whose progress is to the astonishment of every one that converses with them?' 'Who would despise the day of small things?' neither God nor angels. The company which no man can number, consisted first, most probably, of *one*, *the* righteous Abel; and angels rejoice over *one* sinner that repents. Besides, who can forbear joining the Lord, saying, 'Go forward,' recollecting that twelve poor fishermen were the whole company of them to whom our blessed Lord said, 'Go into all the world,' &c.; and under *one* sermon of Peter's, three thousand were led to cry out, 'What shall we do to be saved?' We congratulate you, therefore, and give praise to the Lord, who hath made you the instruments of rescuing twelve immortal creatures from Jewish prejudices and enmity against the religion of Jesus Christ, in affording instruction of the greatest value; and, above all, instead of blaspheming the Lord of glory, they are now singing his praise from day to day.*

* After the lapse of more than twenty years, it affords me peculiar pleasure to know that two of the boys then in the free-school,

"But would you be satisfied with twelve children in the school, while at least fifty or a hundred might share in the same unspeakable blessings? God forbid! But, upon the present plan of the school, however desirous the society may be to see the number of the children increased, it is not likely that it will meet with success, for the following reasons:

"*First*—The children of the poor Jews only can be expected. This class of people generally set very little value upon education, whether religious, moral, or civil.

"*Secondly*—The children, when but eight or nine years old, assist in maintaining the family in one way or other; which benefit the parents would lose by sending them to the school.

"*Thirdly*—The repeated prohibitions and threatenings of the Rabbi and rulers of the synagogue, on whom these poor Jews are dependent, are great hinderances to the present school.

"*Fourthly*—Some Jews in the country might wish to have their children educated, as Mr. S——, of B——, who has made application for this purpose; but this is impracticable upon the present plan.

"To remove at once all these difficulties, and obtain the desirable object, nothing seems necessary but to establish a school upon a larger scale, to board, clothe, and educate the children till a certain age, and then bring them forward into suitable situations among Christians. The establishment of such a school is, therefore, submitted to the most serious consideration of the committee, and it is hoped will meet with the approbation of the society.

are *now* pious and respectable ministers in the Episcopal Church; another has died triumphantly; and all the rest have become useful members of society.

"Various motives could be mentioned in favor of such an institution, but a few may suffice:

"*First*—Many parents who do not value education, would send their children to such an institution, to be delivered from the painful and almost impossible task of providing for their daily necessities.

"*Secondly*—In hopes of seeing their children rich in the world, and of receiving supplies from them in old age.

"*Thirdly*—The influence of the prohibitions and threatening of the Rabbi will, in a great measure, cease as soon as the parents have no more to care for but themselves.

"*Fourthly*—The objections of those in the country, and even on the continent, as well as in London, at a distance from the free-school, are removed by such an institution.

"*Fifthly*—The children will not only be taken from the prejudices and bad examples of their parents, but will be continually under the care of the master, enjoy the privileges of family worship and the ordinances of the Lord's day.

Sixthly—It is also more than probable that the affection, love, and care to the children, will bring their parents under the joyful sound of the Gospel of Christ.

"*Seventhly*—Poor orphans would find a place of refuge in such an institution.

"*Eighthly*—Those families which are now a great expense to the society, will be able to provide for themselves, when provision is made for their children.

"It cannot be reasonably expected that the expenses of such an institution would be an objection, as long as it is written, 'Faith, if but as a grain of mustard-seed will overcome mountains of difficulties.' By faith, Professor Franck laid the foundation of a most expensive orphan-house at Halle, and

was not confounded. By faith and exertions the immortal Whitefield erected spacious tabernacles and an extensive orphan-house. Are the treasures of Him who said, 'The silver is mine, and the gold is mine,' exhausted? or will the people of Britain, so liberal to every institution, withhold their mite from the Jews? 'to whom pertaineth the adoption, the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for evermore. Amen.'" Rom. 9 : 4, 5.

These plans being read and considered, it was resolved that the last should be submitted to the *Jewish Committee*, which I did in a few days after. At this time another plan was submitted to the Jewish Committee, by the Ladies' Committee, proposing the establishment of a school of industry for the girls. Both were taken into consideration, and then laid before the Board of Directors. Here again they were considered and reconsidered, and much discussion ensued, some approving of one and some of the other; while some objected against both, as too expensive; and finally they were both rejected. But as it was the general opinion that something ought to be done, it was resolved that Mr. Alers should be requested to propose a plan which might meet the ideas of the directors, and promote the objects they had in view. He complied with this request; but the plan which he submitted was similar to his former one, mentioned before, (and, indeed, neither he nor any one else could have produced a better,) and it met, alas! with a similar fate.

The *Auxiliary Committee*, finding their suggestions were wholly laid aside and neglected, became discouraged, and never met again; this was also the case with the *Ladies' Committee;* and a considerable

time elapsed without the least appearance of any change in the system. However, repeated applications for employment or support, and an anxious desire in many of the directors to promote the object of the Jewish mission, encouraged me to beg, from time to time, a meeting of the Jewish Committee.

On February 12th, 1808, the following resolutions were passed by the Jewish Committee:

"*First*—That the lease of the chapel in Artillery-street should be bought for the use of the Jews.

"*Second*—That some rules or regulations respecting the school should be laid before the committee at the next meeting.

"*Third*—That Mr. S.'s children were not proper objects for the society, having been already baptized," &c. &c.

Those who know how much my heart is set to promote the education of children in general, and especially those of my own nation, will easily perceive how much I was grieved by the last of the above resolutions; but I humbly submitted to the decision of the directors. However, I was much encouraged by the second resolution, viz. that something should be done for the school. The subject being so much upon my mind, I had no rest, neither day nor night, till I had prepared and submitted the following

"*Rules for a free-school of Jewish children.*

"*First*—That apartments be procured, where a master and mistress may be lodged, and twelve children be boarded, and from forty to fifty children daily instructed.

"*Second*—That twelve children be boarded, clothed, and educated; six out of those already in the school, three boys and three girls; and six of

those who shall come first to this present institution, three boys and three girls.

" *Third*—That in the next year, twelve children be clothed, besides those which are boarded, namely, those six which are at present in the school, and those six who shall come first to the institution.

" *Fourth*—That the number of those children to be boarded, and those clothed only, be increased according to the increase of the funds.

" *Fifth*—That suitable employment be procured amongst Christians for every child fourteen years old.

" *Sixth*—That vacancies amongst those boarding, and amongst those clothed only, be always supplied by the oldest child.

" *Seventh*—That no child be admitted into the school under four years.

" *Eighth*—That the girls be instructed in reading and catechising, two hours every morning, and two hours every afternoon.

" *Ninth*—That suitable employment be provided for the girls in the school.

" *Tenth*—That funds be raised to defray the expenses of the *Jewish Mission*, viz.

1. " The Missionary Society to give two hundred pounds out of their funds.

2. " That this institution be made known to the public in various religious publications, in order to solicit donations, subscriptions and collections.

3. " That a sermon be preached, respecting the Jewish mission, during the annual meeting of the Missionary Society, and that a collection be made for this fund.

4. " That two or three collection sermons be preached annually in London, in the month of November.

5. " That all the collections made in future by

Mr. Frey be divided, half for the Missionary Society, and half for this fund.

'*Eleventh*—That this fund be in the hands of Joseph Hardcastle, Esq. the Treasurer of the Missionary Society.

"*Twelfth*—That this mission be carried on by the Missionary Society."

I greatly longed for the next meeting of the *Jewish Committee;* at length it arrived. The directors met, and I was by no means disappointed in my expectation; for I scarcely remember a more unanimous meeting than I witnessed that day.

It was resolved upon, that twelve children should be taken into a charity school; and I consented to take those children under my inspection, to board and lodge with me at a certain rate; and three of the gentlemen present and myself were appointed to look out for suitable apartments, which we found on the same day. Thus far all promised well. But alas! this was but as "the morning cloud, and as the early dew," it soon faded away. The Jewish Committee not being invested with sufficient authority to adopt such a measure without the approbation of the Board of Directors, submitted their resolutions to them on the following Monday. The discussion which took place on that evening, (the most painful and discouraging I ever witnessed,) was too long for me now to remember or relate; and the painful result was, "that no charity-school should be added to the free-school." Often did my heart exclaim with the prophet—"O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the poor ignorant children of my dear people." Jer. 9: 1. The chief, if not the only reason assigned for refusing this measure was, that it required more money than could be spared from the fund of the society. I of-

fered to collect all the money which such an institution should require; but an objection was started, that a fund raised for such an institution was likely to injure the other funds of the society, as many persons would merely withdraw their subscriptions from the one and give it to the other. In vain did I urge against this objection, that other institutions, formed since the Missionary Society, such as the Tract Society, the Bible Society, the Female Penitentiary, &c. had been liberally supported, and had not in the least injured the funds of the Missionary Society; but even if there should be any reason to apprehend such a consequence, I observed, in the next place, there would be equal reason for apprehending, that if the public should hear that such an institution as a charity-school was wanted, in order to insure the prosperity of the Jewish Mission, but that the Missionary Society had objected to it, other persons, wholly separate and distinct from the Missionary Society, would most probably establish such a school; in which event, the funds of the Missionary Society might be injured much more extensively. I had scarcely uttered this sentence, when I was charged with threatening to establish a society in opposition; and this idea, though wholly destitute of foundation, nothing could afterwards eradicate.

Greatly discouraged, I left the meeting and went home, mourning over the poor state of my dear brethren, perhaps more than "one that mourneth for his only son;" nor was I ever after this anxious to meet the Jewish Committee. I resolved in my own mind to leave the school, as well as all temporal matters, to the directors, and spend my whole time in things spiritual and ministerial, and see whether the mission would prosper more. I therefore proceed to take notice of

My last year's labors under the patronage of the Missionary Society.

It has already been observed, that on the 15th of February, 1808, a resolution was passed, that the lease of the chapel in Artillery-street should be purchased. This being done, the place was opened for divine service, April 15th, 1808, and I preached there, and catechised the children every Lord's day, besides an evening on Fridays, and a prayer-meeting on Tuesday evenings.

It was the opinion of several of the directors that no other measures ought to be resorted to, for the conversion of the Jews, than to have a regular place to preach in, and that then they would flock to it like doves to their windows. But alas! this was not the case in Artillery-street. For a whole year together I could not observe ten Jews attending at the chapel, except those few who had wholly separated themselves from their brethren. At first, a very respectable congregation of Christians attended the place, but having no ordained minister, and the ordinances of baptism and the Lord's Supper not being administered to them, they declined by degrees: nor was the want of pious, prudent, and zealous managers to be overlooked. Things being in that state, and it appearing to me, as well as to many directors, that some more active and systematic measures must be pursued, and several friends having offered to lend their assistance, it was resolved by the Jewish Committee, on the 8th June, 1808, that Messrs. Campion, Cook, Emmerson, Hopkins, Kingsbury, Langton, Smith, and Stevens, should act with me as a committee for letting the seats and superintending the other necessary affairs of the chapel in Artillery-street, previous to the formation of a church in that place.

On the 10th of the same month the following gentlemen, viz. Messrs. Campion, Cook, Hopkins, Langton, Smith, Stevens, and myself, met at the above chapel, and accepted of the appointment.

From the above it will be seen, that, amongst others, was Mr. *Langton*, the Assistant Secretary of the Missionary Society, and Mr. *Stevens*, a gentleman who had not only regularly attended my ministry amongst the Jews from its commencement, but upon many occasions had discovered much anxiety for the object. This committee, named a *Chapel Committee*, having met a few times to organize a plan and form some rules, soon found themselves in the same predicament as the Auxiliary Committee before alluded to, and they came, on the 8th of July, to the following resolution, viz. "That Messrs. Stevens and Campion should request a meeting with Messrs. Alers and Hardcastle, for the purpose of ascertaining the object of the Missionary Society in appointing this committee, and of the extent of the powers intended to be vested therein, and that they should report the same on Friday next."

Mr. Langton being considered a connecting link between the two committees, had been requested to be one of the deputation, but he expressly declined it. Mr. Stevens wrote to Mr. Alers, to request an interview for the above purpose. Pending this application, I received the following letter from Mr. Langton:

"DEAR SIR,

"The Chapel Committee should meet as soon as possible, to settle the business respecting the clerk and pew-openers, &c. &c. If Tuesday next will suit, I will be with you at any hour; and you can apprise the other gentlemen, whose addresses you

know. Do not forget Mr. Wilks' motto—'*If we cannot do all the good we would, let us do all we can.*'

"Wishing you every blessing,

"I remain, &c.

"D. LANGTON.

"N. B. Some propositions respecting the intended society for visiting and relieving poor Jews might be considered, viz. It would be a good thing to institute a meeting (weekly, once a fortnight, or monthly) for religious conversation with Jews. All that are serious might be invited to attend. Let them propose subjects for discussion; this would excite attention, and promote a spirit of inquiry, and would be a means of getting into the views of such as attend your ministry.

"A *poor fund* is another subject for consideration, out of which all casual applicants might be relieved until their character is developed, or employment obtained for them. This fund, I think, might be raised at the chapel, and be at the disposal of the Chapel Committee."

Having communicated this letter to Mr. Stevens, I received the following answer:

"DEAR SIR,

"I feel much averse to take any active part in the business of the committee, until we have had a conference with the members of the committee of the Missionary Society. I waited long since upon Mr. Alers, who promised me he would appoint a meeting for that purpose. I have twice written to him, and when I know what authority we are to have, shall be able to decide how far such authority will be sufficient for the object we have in view.

"As to any funds for the relief of the poor Jews,

we must look, in the first instance, to the effect of your occasional preaching; and unless we are to have the exclusive control of that, so far as relates to collections made for the Jews, I am of opinion the Missionary Society will, without materially benefiting the general object, totally ruin the separate one. *They cannot be united.* I am not speaking my own opinion only, but that of many persons, who are much more competent than I am, but with whom I perfectly concur. I presume I shall hear from Mr. Alers before the first Friday in August; and we shall then be able to enter upon the execution of our functions, or to resign altogether.

"You may at all times rely upon my acquiescence and exertions for the promotion of any plans, for the conversion of the Jews, which my judgment can any way reconcile with those objects.

"Believe me truly yours,

"I trust, in the best of bonds,

"WILL'M STEVENS."

Instead of a meeting being appointed to receive the above deputation, the Jewish Committee met on the 14th of July, 1808, and passed the following resolutions:

"*First*—That it is the opinion of this committee, the subscription and quarterly or monthly collections of the congregation at Artillery-street, should be applied to the defraying the rent, salaries of the clerk and pew-openers, and other expenses, and the remainder to the use of Mr. Frey, for the support of himself and family.

"*Second*—It is also their opinion, that the congregation be at liberty to make collections at that place of worship, and to promote subscriptions amongst themselves and others, for the mission to the Jews, in distinction from the other objects of the

Missionary Society; and that the sums so collected and paid to the treasurer of the society, shall be appropriated to that object alone.

"*Third*—That it is their opinion, that Mr. Frey should not make public collections for this exclusive object, without the concurrence of the directors of the Missionary Society.

"*Fourth*—That it is the wish of this committee, that suitable persons may be selected in the congregation, for the purpose of distributing such publications among the Jews as may be provided by this committee.

"*Fifth*—That it is also their hope, that the congregation will render assistance to the Jewish mission, by endeavoring to provide employment for such Jews who, in consequence of their desire to receive instruction in the Christian religion, may be deprived of their maintenance amongst that people, and have no means of supporting themselves and families."

It appeared very remarkable to the gentlemen who were to compose the deputation, and to most of the others who had attended the Chapel Committee, that all the preceding resolutions were passed directly and pointedly in opposition to the views and objects which they had discussed, and which it was intended should be submitted to the Jewish Committee; and they certainly felt that they had been treated in the most indelicate manner imaginable by a number of that committee, who, knowing what they intended to suggest, decided, in the first instance, upon those very points, without condescending to give them the opportunity to explain their ideas. The natural consequence of these proceedings was, that several of the gentlemen of the committee, and amongst others, Messrs. Stevens, Campion, and Hopkins, immediately resigned; and I

have the most satisfactory reason for believing that they then relinquished every idea of having any part whatever in the affairs of the Jews.

From the foregoing resolution, I was more fully convinced than ever that the Jewish Committee had either no inclination, or no power, to alter their system of carrying on the Jewish mission; and, upon the old plan, I was sure, from the fatal experience I had had, that no good could be done.

Shortly afterwards, however, a circumstance occurred which was wholly unforeseen by me, and as unexpected by the persons concerned. Dr. D. had lately withdrawn himself from his ministerial functions in London; the consequence of which had been, that a society, formed under his auspices, and of which he had been president for a considerable length of time, became dissolved, and several of the subscribers to that institution were desirous of continuing their subscriptions in aid of some other charity.

Under the discouraging circumstances before alluded to, the reader will not wonder to find that I readily embraced a proposal made to me by Mr. Stevens and another gentleman, (both of whom had been subscribers to Dr. D.'s society,) namely, to form "A society for visiting and relieving the sick and distressed, and instructing the ignorant, especially such as were of the Jewish nation." Nor did I see any objection which could be made by the Missionary Society to such an institution.

On the 4th of August, 1808, the above-named gentlemen, with eight others, united together in the formation of the "*London Society*," for the above-mentioned purposes, and they did me the honor to nominate me as their president.

As many ill-natured observations had been made upon this subject, it is right for me to state that

which can be proved, if necessary, viz. that I expressly objected to this nomination, for several reasons, both public and private; but the gentlemen expressing a strong wish that I should accept of it, in conformity with the plan upon which Dr. Draper's society had been constructed, and which had been dissolved only because he had withdrawn, and because they had not been able to obtain any other minister who would accept of the presidency, I felt it my duty to acquiesce.

From the original title mentioned in the preceding page, and plan of the society, and from the resolutions sent to the Missionary Society, it will be distinctly seen that nothing was farther from the minds of the gentlemen who composed it, than "rivalry," or "opposition" to the Missionary Society; and nothing less anticipated, or desired, than that the weight of the Jewish mission would (as the event has proved) devolve upon them.

About the same period I received a call from the church of Christ in Artillery-street, signed by sixty-two names, to be their pastor.

On the 6th of August I received the following letter from Mr. Alers, which was the only intimation Mr. Stevens or Mr. Campion ever received of any intended meeting, (no answer having been sent to the letter of the former,) and which, it will be observed, was more than three weeks after the application for it, and subsequent to the formation of the new society.

"DEAR FREY,

"I have been desirous of appointing a meeting with Mr. Hardcastle, to have the conversation with Mr. Stevens which he has requested; but the pressure of business has, from time to time, postponed it. Mr. Hardcastle is gone out of town for some

days; when he returns, we will try to have the meeting. Give my compliments to Mr. Stevens, and tell him how matters stand.

"Yours truly,

"W. ALERS.

"*August 6th*, 1808."

Mr. Stevens and myself, in consequence of this letter, waited upon Mr. Alers, to inform him of the formation of the "London Society," and to explain to him more particularly the nature and design of the institution; and expressed the earnest desire of its members that it might be carried on in *union* and *harmony* with the Missionary Society. On the next day I sent the following letter to the Rev. G. Burder:

"DEAR SIR,

"I take the earliest opportunity to inform you, as Secretary to the Missionary Society, that the church of Christ, Artillery-street, has given me a call to the office of pastor among them. According to a resolution* of the directors, I am at liberty to accept of the invitation but the restrictions and limitations contained in that resolution, I do not fully understand. To be connected with the Missionary So-

* Resolution passed by the Directors of the Missionary Society, June 8th, 1808:

Resolved, That it is the opinion of this committee, that Mr. Frey should be ordained, generally, to the Christian ministry, *but with an especial reference to its exercise to the Jewish people;* and that, in the event of his receiving an invitation to the pastoral office over the society in Artillery-street, he is at liberty to accept it, subject to such "restrictions and limitations" as may preserve his connexion with the Missionary Society inviolate, *and may consist with the degree of attention to his Christian ministry among the Jews, which the directors and himself consider to be his first and most important object.*"

ciety, and to be advised by its directors, I consider my highest honor and greatest privilege; and I shall consider myself, as long as I live, to be under the greatest obligations to farther the objects of the Missionary Society; for, truly, their kindness to me and my family has been exceeding great. But if the directors mean to 'restrain' me from uniting with others, and to '*limit*'* *my exertions for the benefit of the Jews, I shall then be under the painful necessity of leaving the Missionary Society*, and accept of the call abovementioned, and be ordained as an independent minister. I am going to Bedford to-morrow, and expect to be in town again next Thursday, God willing.

"I am, sir, yours most sincerely,

"C. F. FREY.

"*August* 18, 1808."

On the 23d of August, Mr. Alers wrote to Mr. Stevens the following letter:

"DEAR SIR,

"A letter from Mr. Frey, in connection with the report of the conversation I had with you last Tuesday evening, came under consideration in the Missionary Society at yesterday's meeting of the directors; they have, in consequence, appointed Mr. Hardcastle, myself, and two or three other gentlemen, to confer with you and your friends on the subject generally; and I have accordingly written to Mr. Fearn, your treasurer, to ask if it will be agree-

* I should rather have used the word "*hinder*," instead of "*limit*," which would perhaps have expressed my idea in a plainer manner; but I had an eye to the words "restrictions and limitations," used in the preceding resolution of the directors.

able for him and his friends to meet us at my house, at half past ten in the forenoon, on Monday next, for that purpose. I hope you will be present. Should it be inconvenient to you or Mr. Fearn, you will please to mention a time when it will suit you.

"I am, dear sir,

"Your most obedient servant,

"W. ALERS."

I am informed that Mr. Stevens and Mr. John Pearce attended the appointment, at which several directors of the Missionary Society were present;* and I understand the result of that meeting was, that the Missionary Society should propose and submit some resolutions to the committee of the London Society, with a view that the latter should be established upon such a footing as might, in the judgment of the former, enable them to act in union; but the principal objection then urged by the directors of the Missionary Society was, that in the address of the London Society sufficient mention had not been made of the labors and exertions of the Missionary Society, with reference to the Jews. Mr. Stevens and Mr. Pearce did not hesitate to point out, as delicately as possible, many objections to the system which the Missionary Society had pursued; whilst they expressed their utmost willingness to adopt any measures they consistently could to remove this objection and comply with the wishes of the Missionary Society, provided the London Society was left at liberty to pursue its own plans; and to this object, and this object alone, it was then understood, the intended resolutions of the Missionary Society were to apply.

* The Rev. Messrs. Buck, Campbell, Townsend, Wilks, and Messrs. Hardcastle, Alers, Rayner, T. Pellatt, and Langton.

From the moment that the Missionary Society intimated an unpleasant feeling at the formation of the London Society, and expressed a wish that measures should be adopted for a cordial union, the London Society felt themselves bound to show so much respect to the Missionary Society as to suspend all their operations, and in fact abstained from distributing their plans, or applying to the public; and they waited patiently till the 20th of September, before they received the following resolutions:

"*Resolutions of the Missionary Society.*

"The formation of a new society, adopting objects which have been already embraced by an institution previously established, applying also to the liberality of the public for support, (and especially if its president shall have seceded from the original society,) has so much the appearance of *rivalry* and *opposition*, that the impression made by it on the public mind will most probably be prejudicial to both institutions, as well as to the objects which they mutually desire to promote. Nevertheless, the zealous and active endeavors of Christians, although not in direct connection with the original society in promoting the same cause, are to be considered as beneficial, provided they are carried in a manner which, instead of enfeebling the efforts already made, shall tend to promote union and energy in the prosecution of the great object in view.

"On these principles the directors of the Missionary Society are desirous to act; and they are of opinion that the new committee, without distracting the public attention by proposing another institution for purposes already adequately provided for, *so far as* they are practicable, may employ themselves to advantage in carrying into greater effect the measures

already adopted by the Missionary Society; and they particularly recommend to their benevolent attention the following points:

"*First*—Visiting and relieving poor Jews in a state of sickness, to whom they can obtain access.

"*Second*—The distribution of such religious tracts among them *as may be approved.*

"*Third*—Conversing with such Jews as may be desirous of receiving further instruction in the Christian religion; and in holding meetings for prayer, as frequently as may be convenient.

"*Fourth*—Providing employment for such Jews *as may have been deprived of the means of subsistence, in consequence of their having attended on the Christian ministry;* and in the mean time affording them such relief as may be requisite.

"In order to carry into effect these desirable measures, in coincidence with the amicable principles already laid down, the directors propose the following regulations:

"1. That the funds necessary for these purposes be raised by private subscriptions, and by collections made at the meeting in Artillery-street; but that public collections, at other places of worship in London or in the country, be not made without the consent of the directors of the Missionary Society. Should it be found that the due prosecution of any of the objects *before mentioned* shall require assistance to be afforded to the funds thus raised, the Missionary Society will contribute thereto.

"2. That such funds shall be placed in the hands of a treasurer to be appointed by the new committee, and application be made thereof as may be directed by that committee.

"3. The printed address and plan, at present published by the London Society, to receive such alterations as may be adapted to convince the public that

it is the intention of its members to act in a most friendly alliance with the Missionary Society.

"That the new committee be requested to report to the directors of the Missionary Society, every three months, the progress which they make, and the measures which they have adopted, or may have in contemplation, in order to promote the object."

These resolutions were taken into consideration, October the 13th; and having been referred to a select committee to prepare an answer, the following resolutions were presented to and approved by the committee of the London Society, October the 20th, and transmitted to Mr. Alers a few days afterwards.

"*Resolutions of the London Society.*

"The committee of the London Society have delayed their reply to the resolutions of the Missionary Society, that they might be enabled to give the deliberate consideration due to the importance of the subject, and to the character of the individuals composing the Missionary Society.

"The committee observe, with grateful pleasure, the friendly disposition expressed towards them by the Missionary Society, and they embrace the opportunity to declare how sincerely they are desirous of cultivating the good will and assistance of the Missionary Society, by every means consistent with the objects they have in view, and that they will be at all times happy to receive countenance from the society, and advantage from their experience; the committee, therefore, especially regret that the Missionary Society have not specified the alterations which they wish to be made in the address and plan published by the London Society, whereby the com-

mittee are prevented from exercising any judgment on the subject.

"The committee are possessed of information which they are not at liberty to disclose, which induces them to consider the present application, on the part of the Missionary Society, as premature; and they are particularly inclined to that supposition, because, until Mr. Frey separates himself from the Missionary Society, the principal objection, on the part of that society, to the independent exertions of the members of the present institution, will not arise; and the committee therefore submit, that the questions between Mr. Frey and the Missionary Society (with which questions the London Society are not in any wise connected) should be disposed of before the committee can decide upon the line of conduct to be adopted.

"The members of the committee have long viewed, with regret, the declining state of the Jewish affairs under the care of the Missionary Society, arising, as they conceive, from the multiplicity of objects to which the benevolent attention of that society is directed; and they are compelled to declare, that when they had formed themselves into a society, with a view to co-operation, and not of rivalry, they did not anticipate anxiety or impatience on the part of the Missionary Society, at their exertion to the same beneficial end, which had so long and so laudably, although so unsuccessfully, engaged the efforts of that society.

"The full consideration which the committee have bestowed upon the late communication of the Missionary Society, has not induced them to apprehend an injury to the cause which they have united to support, from the existence of the two societies, and from their independent efforts to the same end; but they are inclined to hope much good therefrom, for

the following reasons, which they submit to the consideration of the Missionary Society:

"That the various objects which divide and distract the attention of the Missionary Society, have prevented them from bestowing that consideration upon the subject which is due to the importance of the cause, and therefore that the Jewish affairs cannot be carried on with the same advantage by the Missionary Society, as by a society whose attention is undividedly directed to one end.

"That the Missionary Society are, in a great measure, confined to the pulpits of the independent connexion, and have not a free access to those of the established church, and of other numerous bodies of Christians who would be willing to contribute their assistance to a society formed for the purposes and upon the principles of the London Society.

"That many individuals withhold their subscriptions simply upon the ground that the Jewish affairs are under the direction of either professed, or by reputation, dissenters.

"That there have been, for some time, two Bible Societies, and that there are now several Missionary Societies, yet experience has not shown that the object they have in view has received injury from that circumstance.

"That although the committee are not desirous to impeach the conduct of the Missionary Society, yet that they are of opinion many important objects have been overlooked by that society; and as they cannot impute that circumstance to want of attention and information, they conclude that there would be a probability that similar measures, suggested by the committee, would not be likely to receive the countenance and adoption of the Missionary Society, and are therefore of opinion, that the exertions of the new society would thereby be impeded.

"That though it be possible that the efforts of the London Society may eventually prove as fruitless as those of the Missionary Society, and that they may arrive at the same unpleasant conclusion, yet having, from a train of circumstances, chiefly induced by the Missionary Society themselves, been led to the formation of the present institution, they feel bound to persevere, and that they do not perceive the advantage which can arise from identifying themselves with the Missienary Society, who have pursued the same object with so little effect.

"That the committee do not perceive that it is inconsistent for Mr. Frey to preside in their society, and retain his relation to the Missionary Society. The committee can perceive an impropriety in two rival houses of commerce employing the same agent, because their objects are inimical; but the committee do not perceive why two or more societies, having the same object in view, may not avail themselves of the information and experience of the same individual.

"The committee consider this as an answer to all the objections of the Missionary Society upon this point, except as they refer to the question of making public collections; with respect to which, the committee refer to their second observation, and they desire to add, that if Mr. Frey should remain with the Missionary Society, it will not be difficult to arrange the terms, and the extent to which he shall be at liberty to make such collections for them, which, however, must in that case be defined, and not left to the arbitrary discretion of the Missionary Society.

"The Missionary Society will perceive, by the address and plan of the London Society, that the four objects recommended to their notice by the

Missionary Society, have not escaped their attention; but although the committee have not, as yet, and that principally from the respect which they felt themselves bound to pay to the application of the Missionary Society, defined any plan of operation, they are free to confess that their views extend considerably beyond the particulars to which the Missionary Society desire to restrict them, and that it is not their intention to shrink from any promising object which may present itself; *and as no one individual had originally any intention to form such a society as the present*, they consider it within the order of Divine Providence; and they cannot but indulge the pleasing prospect of being the honored means of rescuing some individuals at least from the baneful effects of Jewish prejudice. With respect to the contributions of the Missionary Society, proposed as an equivalent for collections, the idea necessarily supposes a previous communication of purpose and object, and the approbation of the Missionary Society. In addition to the improbability of obtaining such approbation, to which the committee have before alluded, they must observe that such communications will unavoidably create great and continual delay, and thus enfeeble the exertions of the London Society; and the committee must be allowed (with the utmost deference) to express their opinion that the dependence of the Jewish Committee upon the General Committee of the Missionary Society, and the small degree of independent action vested in the former, has been one fundamental error in the system pursued by the Missionary Society, and has been a material obstruction to the good which might otherwise have been expected.

"The committee are fearful that the Missionary Society may consider some of the expressions as intrusive and impertinent; they, however, have

avoided all animadversions upon the conduct and system pursued by the Missionary Society, as far as was consistent with an anxious desire to explain fully and candidly to the Missionary Society the motives by which they were actuated.

"The London and Missionary Societies have but one common object; and the committee will always desire to preserve the strictest harmony and friendship with the Missionary Society, and to refrain in public from any thing tending to throw imputation upon that respectable body, or their laudable endeavors, that so the great end they pursue may be promoted, and not obstructed by their joint exertions; and the committee will be happy to take into consideration any alterations which may occur to the Missionary Society, as necessary to show the public that nothing is farther from the intention of the committee than 'hostility and rivalry' to the Missionary Society."

These resolutions of the London Society soon produced a summons for me to meet the directors of the Missionary Society, to take into consideration my letter of the 18th of August. I went and informed them, that since I had sent that letter, several circumstances had transpired, which, most likely, would supersede the necessity of their taking that letter into consideration; of which circumstances I hoped to give them information in a few days. On the 14th of November I informed the directors that I was now able to make that communication to them; in answer to which, I was directed to make it by letter addressed to the Rev. John Townsend, the Chairman of the Jewish Committee. Accordingly I wrote a letter, submitted it to several of the directors, and made such alterations as they suggested, and then sent it as follows

"*To the Rev. John Townsend.*

"DEAR SIR,

"Having been informed by Mr. Burder, that my intended communication to the Missionary Society is to be made to you, as the Chairman of the Committee of Examination, I take the liberty of stating to you the following particulars:

"It is now seven years since the Missionary Society expressed their wish to promote the conversion of my poor brethren the Jews, by establishing a mission for that purpose. This, their benevolent wish, has been more fully expressed within the last three years, by their frequent addresses, both from the pulpit and from the press.

"When this laudable design was first proposed to me, my heart leaped for joy, my mouth was filled with praise, and my whole soul was devoted to the work; and I can now humbly appeal to the Searcher of hearts, that all my private and public exertions since, have been with a single eye to promote the spiritual welfare of my brethren according to the flesh.

"From the joint endeavors of the Missionary Society and myself, it might have been expected that some happy effects would have been produced before this time; but, alas! we may adopt Isaiah's lamentation, 'Who has believed our report, and to whom is the arm of the Lord revealed?" We have labored in vain, we have spent our strength for naught.' The natural inquiry will be, what is the cause of our disappointment? Notwithstanding the Gospel has been preached three years, and is now preached four times a week, professedly to the Jews, yet there are not five of them that attend regularly: and though a free-school has been opened for nearly

two years, yet there are but few children that receive instruction. Is it not of the utmost importance, dear sir, that this cause should be first found out, and then to employ those means by which it may be eradicated? This has occupied much of my time, and I am fully convinced that it is *infidelity* and the *fear* of *men*. The former is generally to be found amongst those Jews who have received education, *i. e.* are able to read and write, and are in some measure prosperous in the world. These are careless in matters of religion, and must be roused by suitable tracts, and, if possible, to enter with them into controversy.

"The latter, which is the *fear* of *men*, is more prevalent amongst the poor and ignorant, (nor are the former altogether free from it,) which form, by far, the greatest part of the Jews in England; nay, I may say, amongst the Jewish nation at large. It is chiefly amongst this class of Jews we must look for success at first, and there is no doubt but, afterwards, some of the rich, the wise, and the mighty, will listen to the joyful sound.

"That many of my dear brethren have been prevented from hearing the glorious Gospel, and from sending their children to the school, solely from the fear of men, is so evident, that it would be highly unnecessary to adduce proofs in this letter. It is of greater importance to point out means by which they are likely to be delivered from this destructive evil.

"Here I would first observe, as I have often done, that I *abhor the idea of giving money to any Jew, whatever be his profession.* Whenever I begged for them, it was because there was no other provision made. But the plan to be adopted is this: That young men and women, boys and girls, be bound apprentices; that employment be found for

others; and that a charity-school be added to the free-school.

"This, dear sir, has been my sentiment from the beginning, and has been greatly strengthened by these three years' painful experience. About twelve months after the free-school was opened, without the addition of a single child, I laid a similar plan before the directors. It was taken into frequent consideration, and at last approved of by the Jewish Committee, but it was rejected or deferred by the Board of Directors. Greatly disappointed, and much discouraged, I left the meeting that evening, and resolved that, in future, I would only take care of the spiritual part of the mission, and leave the temporal affairs to the management of the directors. But, alas! a considerable time has elapsed without the least appearance of probability that such a plan would be adopted by the Missionary Society.

"But, of late, my hopes revived, and I am much encouraged at finding several most respectable persons in the established church, not only approve of the plan mentioned in the former part of this letter, but are likewise willing to exert themselves to raise a fund for that purpose. But you will please to observe, that they could by no means unite with the mission to the Jews, except it be *wholly separated from the mission to the heathen*, and that a society be formed from among the directors of the Missionary Society, and others whom they may think proper to associate with themselves, having for its object the conversion of the Jews to the Christian faith. That the society be empowered to solicit pecuniary assistance from the public, and apply the same to the aforementioned plan, and other means that may be pointed out and approved by the committee.

"These things, dear sir, I have taken the liberty

of stating to you, and hope they will be taken into the serious consideration of the directors.

"Should the Missionary Society be pleased to consent to this, there would be no need of the London Society. The mission would, most probably, receive great assistance from the establishment: and with respect to myself, I would most gladly continue as a missionary to the Jews. But if this is declined, I cannot see of what use I can be to the Jewish mission, *on the plan* on which it has been *hitherto* conducted.

"It is my most sincere wish, and most earnest prayer, that such a society may be formed, that I may have an opportunity of employing, under the patronage of the Missionary Society, my time, talents, and strength, that God may be pleased to give me, in promoting the conversion of my poor unbelieving brethren of the house of Israel.

"Please to pardon every imperfection in this letter, and believe me to be,

"Dear sir, your most willing,

"And obedient servant,

"C. F. FREY.

"*November* 28, 1808."

This letter was considered by the directors, both in my presence and absence; and in answer to it, I was informed by a note from the assistant secretary, "that the directors had raised my salary to two hundred pounds a year; and that they had passed the following resolution:

"19*th of Dec.* 1808.

"*Resolved*, That the directors are earnestly desirous of persevering, with increased activity, in all legitimate methods of instructing the Jews in the

knowledge of the Christian religion. They will also continue to afford all suitable relief to those Jews who shall appear to have suffered by their embracing Christianity: but they are of opinion that the proposition submitted by Mr. Frey, which respects the *taking of poor children from their parents, in order to maintain them in a charity-school*, and to *educate them as Christians, is ineligible;* especially as there is already a free-school, supported by the Missionary Society, for the instruction of all those Jewish children who are disposed to attend."

To this resolution I wrote the following letter :

"*To the Rev. G. Burder, Secretary to the Missionary Society.*

"DEAR SIR,

"I am utterly at a loss for words to express the extreme surprise and anguish of mind which I felt when I read the two resolutions of the directors of the Missionary Society, which I received on the 20th of December last. To be informed that it pleased the directors to raise my salary to two hundred pounds per annum, without mentioning a single change in the system, astonishes me above measure. I should have thought the directors would have entertained a more favorable opinion of my principles, than to suspect that a pecuniary motive was the chief, or rather the only one, by which I was actuated in sending to them my letter of the 28th of November, or in my other proceedings since August last. I am not aware that any part of my conduct justifies such an idea; although it be my duty to provide for my family, yet far be it from me *to sacrifice my conscience* for the sake of corruptible things, such as gold or silver. I have already stated that, upon the present plan of carrying on the Jewish mission, I cannot see

of what particular use I can be to that mission; consequently, I think it *unjust* in me to receive support from public contributions, with the professed design of promoting the conversion of the Jews, whilst I am fully convinced that the object cannot reasonably be expected to be obtained. Upon *this* principle, and for this reason alone, I considered it, from the moment I received the above-mentioned resolutions, not only justifiable, but also my duty, to leave the Missionary Society, however painful to my own mind, and distressing to the circumstances of my dear family. To this effect I wrote a letter immediately, but deferred sending it, in consideration that I would do nothing rashly, and especially as I cannot find that the directors have given me any answer to the material and principal points which I humbly submitted to their serious consideration; I therefore thought it would be more consistent for me to request of them a plain and final answer to the particulars just alluded to.

"With the highest regard,

"I remain, dear sir,

"Your humble and obedient servant,

"C. F. FREY.

"*Jan.* 3, 1809."

A few days after I had sent this letter, I was summoned to attend a meeting of the directors, which I obeyed. The result of this meeting was, that I sent another, the concluding letter, as follows:

"*To the Rev. G. Burder, Secretary to the Missionary Society.*

"DEAR SIR,

"With much pleasure I assure you that the suspicion expressed in my last letter is wholly removed

by the kind explanation of the chairman at the last meeting; I consider, therefore, the late resolution of the directors, respecting my salary, an additional proof of their good wishes to me and my family. But as the chairman was also so kind as to inform me, in answer to the request of my last letter, that the *whole plan*, submitted to the directors November the 28th, has been considered by them, but could not be adopted, I am under the painful necessity of repeating, that I cannot see of what particular use I can be to the Jewish mission upon the present plan. That upon this principle, and for this reason alone, I think it unjust in me to continue any longer as a missionary to the Jews under the patronage of the Missionary Society, and to be supported by the public money, with the professed design of promoting the conversion of the Jews, while I am fully convinced that the object cannot reasonably be expected to be obtained without employing *other means* than have been used hitherto. I therefore take the earliest opportunity to inform you, that, from the next quarter day, I shall consider my connection with the Missionary Society, as their missionary, dissolved. While I am communicating to you this most important, and, to me, most distressing intelligence, I earnestly entreat, and most humbly beg of you, and every one of the directors, to believe me, as a man, as a Christian, and as a servant of Christ, that no words whatever are capable of expressing my affectionate regard for the directors, and the desire of my heart for the prosperity of the objects of the Missionary Society. I assure you, dear sir, once more, that I do not leave the society out of any disrespect to its directors, whether considered collectively or individually; most sincerely and affectionately do I esteem and highly regard every one of them; and should it ever be in my power to promote the objects

of the Missionary Society, by making collections for them, or in any other way, I shall greatly rejoice to embrace every such opportunity, to show that I am sensible of the obligations under which I lie, and the gratitude which I owe them for the innumerable and incalculable benefits conferred upon me and my family.

"Now, may the blessing of the new covenant rest upon you and upon every one of the directors; may infinite wisdom direct all the affairs of the society; and may the pleasure of Jehovah prosper in your hands, is, and, I humbly hope, ever shall be, the sincere wish and fervent prayer of,

"Dear sir,

"Your ever willing servant in the

"Gospel of our Lord and Savior,

"C. F. FREY.

"*Jan.* 18, 1809."

In pursuance of the same spirit with which the London Society had originally set out, the committee resolved to wait a reasonable time before they resumed their operations, and particularly until the questions between myself and the Missionary Society were entirely at rest; and I here solemnly protest that, at the time I quitted the Missionary Society, I had not the least idea of making any pecuniary engagement with the London Society; nor do I believe that any of the gentlemen who at that time composed the committee, had the most distant expectations of the extraordinary success which has since crowned their exertions. It having, however, pleased God to put it into the hearts of many respectable individuals (who had for a long time been anxious that the Jewish mission should be carried on upon a more extended system) to unite with them, and not having received any answer to

their resolutions sent to the Missionary Society, and having been informed that I had sent in my resignation, they resolved, on the *first of March*, 1809, "that the society, formed on the 4th of August, 1808, for the purposes of visiting and relieving the sick and distressed, and instructing the ignorant, especially such as are of the Jewish nation, should henceforth be called the "*London Society for promoting Christianity among the Jews.*" I fully concurred with this resolution, with the exception, that I would not engage in any active measures until I had fulfilled my engagement with the Missionary Society.

On the 26th of February, 1809, I received from Mr. Burder the following letter:

"*Hatton Garden, Feb.* 28, 1809.

"SIR,

"It is my duty to inform you, that yesterday the following resolution was passed by the directors of the Missionary Society:

"*Resolved*, That, as the connection of Mr. Frey with the Missionary Society will cease on Lady-day next, the committee for the Jews will provide preachers for the following Sabbath, (viz. March 26,) and that the secretary do inform Mr. Frey of this resolution.

"I am, sir, yours, &c.

"GEO. BURDER, Sec."

On Friday, the 24th of March, I preached my last sermon in Artillery-street chapel, from John, 13: 7, "Jesus answered and said unto him, What I do thou knowest not now: but thou shalt know hereafter."

Thus, after seven years' labor under the patronage of the Missionary Society, our connection was

dissolved, much to the regret of both parties. The path of duty, however, is the path of safety, and will ever meet with the approbation and blessing of the God of Providence. The Missionary Society having given up the Jewish mission, bended their united zeal and exertions wholly to the cause of the heathen, with great success. The field of missions, and the number of the missionaries, have been greatly increased; and the annual income of the society, which at my separation was £8,000, has since risen to upwards of £20,000. And with respect to myself, though, on leaving the Missionary Society, I had no immediate prospect of usefulness to my Jewish brethren, and had already made arrangements to support my family by teaching the Hebrew language, yet the Lord very soon stirred up a number of pious and respectable persons, who united in the formation of a *distinct* society for the benefit of the Jews. An account of its proceedings from Aug. 1808, till May, 1816, will be found in the following chapter.

CHAPTER VIII.

RISE AND PROGRESS OF THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE synagogue of the Jews, once rich in faith, watered with the benedictions of Heaven, fruitful in prophets and saints, adorned with the services of religion and the presence of Jehovah, has been, since the crucifixion of the Son of God, cursed with infidelity, parched like the withered tops of the mountains of Gilboa, barren and desolate as the

land of their ancient residence, whose naked rocks seem to declare to all the world the hard-heartedness and unprofitableness of its old possessors. When the "fruitful field" thus became a "forest," the "wilderness" at the same time became a "fruitful field." A church was planted in the Gentile world, and the Spirit was poured out upon it from on high. In that "wilderness did waters break out, and streams in that desert." There was faith sown, and holiness was the universal product. "The wilderness and the solitary place were glad, and the desert rejoiced, and blossomed as the rose. It blossomed abundantly, and rejoiced even with joy and singing; the glory of Lebanon was given unto it, the excellency of Carmel and Sharon;" the privileges and honors of the synagogue were conferred upon the church; and the nations now "saw the glory of Jehovah and the excellency of God;" spiritual increase, health, and plenty; spiritual peace, joy, and happiness, appeared in beauteous and lovely procession, and the blessing of Jesus was upon this his new inheritance, in every way.

Impressed with a high sense of the importance of the privileges derived from the Jews by the Gentile church, which are so eloquently described by the late venerable and pious Bishop Horne, and deeply commiserating the spiritual and moral degradation of the descendants of a people once so highly beloved, but now under the visible displeasure of JEHOVAH, a small number of individuals, on the 4th day of August, 1808, formed themselves into a society, under the title of the London Society, &c. &c. as stated above.

But a variety of circumstances took place, consequent upon the formation of the above little society, which ended in the separation of Mr. Frey from the Missionary Society, and led to a material acquisi-

tion of strength and respectability to those who thought with him upon the subject of the Jewish mission; the result of which was, that on the 1st of March, 1809, Mr. Frey and his friends came to the determination that the above-mentioned society should thenceforth be called *The London Society for promoting Christianity among the Jews;* and the following address was immediately published and circulated:

THE conversion of the Jews to Christianity, whether it be considered with regard to the glory of Jehovah—their own degraded and guilty state—or with reference to that happy influence upon the Christian church, and the world at large, which the Holy Scriptures encourage us to anticipate, is a most desirable object.

The certainty of its accomplishment, and that such effects will flow therefrom, no one who believes in the Bible can doubt for a single moment.

It is true, we cannot point out the exact time when ALL ISRAEL shall be saved, yet it is certain that a remnant is to be called in our day; and who knows how large that remnant may be? The appropriate means to obtain the proposed end must be learned from Scripture and concurrent circumstances.

It is granted that the *preaching* of the Gospel is the first and greatest instrument in the conversion of sinners; yet those who are best acquainted with the situation of the Jews, will freely acknowledge that, in promoting their conversion, *other means* are (humanly speaking) absolutely necessary. Who can reasonably expect that a Jew will either attend upon the preaching of the Gospel, or send a child to a day-school to receive Christian education, while the old law, (John, 9 : 22,) "That if any man did

confess that Jesus was the Christ, he should be put out of the synagogue," is more rigidly observed than ever. The word of God assures us, that the fear of man, on account of this law, prevented many of the pharisees, of the rulers, and of the rich, from making an open profession, notwithstanding their conviction of the truth of Christ's Messiahship. The united testimony of history* and expe-

* The following fact is extracted from the well-authenticated narrative of Solomon Duitch, a learned rabbi, and teacher of several synagogues in Germany, who having traveled for seven years from place to place, under doubts as to the truths of Christianity, at length openly confessed himself a disciple of Christ, and lived and died in Holland as a minister of the everlasting Gospel. The Rev. Mr. Vos, with whom I became personally acquainted in London, had been his fellow-student at the university of *Utrecht*, and they frequently afterwards, in the exercise of their ministry, exchanged pulpits with each other.

"In the year 1762, October 21, I arrived at one of the chief cities of Saxony, which, for particular reasons, I shall not mention. The rabbi of the city behaved in the most friendly manner to me. The 24th November I had read so far of my Bible as the 53d chapter of Isaiah, which I took now, for the first time, under my proper consideration. The Lord was pleased to open the eyes of my understanding plainly to comprehend that the prophet spake here of the Messiah, who was to suffer death for our sins. But Satan endeavored to raise in me many doubts against that explanation. Wherefore I resolved to converse with my friend (the above-mentioned rabbi) about the contents of this chapter: neither could I find rest within me till I actually went to him. I had scarcely introduced my desire, when he looked steadfastly in my face, and made signs with his eyes to be silent, immediately repeating something out of the Talmud. In the evening his wife and children went to the play-house, leaving us to ourselves. They were scarcely out of sight, before he took me into another room, which he locked upon us. This put me into a terrible fright, imagining for certain that he had received some intelligence of my case, and would now seek to make me answerable for my conduct with my life. But I was soon freed from my fears, when, with tears in his eyes, he spake thus to me: "O, Mr. Solomon, my beloved and faithful brother! I will

rience, since the times of the apostles, clearly evidences that the fear of man is still a great snare,

disclose all the secrets of my heart unto you; but it is under the express condition that you keep the secret; for if the least word should get vent by you among the Jews, I shall, for my own security, charge you with what I shall confess to you, and make you the author of it; in which case, it is easy to comprehend what a persecution you will be exposed to. This presupposed, I will now no longer withhold from you the secrets of my heart. Did you not desire me to explain to you the 53d of Isaiah?' Having answered in the affirmative, he went into another room, and brought from thence a German Bible, out of which he read to me, with the greatest reverence and devotion, the 26th chapter of Matthew, and then addressed me thus: 'My beloved friend, you see here, in the 53d of Isaiah, the clearest prophecy of the Messiah, who should be *scorned* and *despised*, and even *suffer death;* and for what? for his own trespasses? O no! it was for our iniquities, and for our trespasses; which you will clearly perceive, and must be allowed by many of our rabbis. But in that chapter which I have read to you out of the German book, is contained the fulfillment of the prophecy of Isaiah - *Jesus of Nazareth is the true Messiah;* but, alas! what an unhappy thing is that to us! Our forefathers, who lived in his days, would not receive nor acknowledge him as the true Messiah and Savior; and, should you ask me why they did not, I could answer you a great deal on that head; but I am sorry our time is too short to give a full insight into the extreme blindness and prejudices of our forefathers in general, in those days: their poor and unhappy offspring, following their example, have continued in their blind ways, and have led us on as blind leaders to this very day. O what shall I, poor wretched creature, now do or undertake? I see clearly the beams of the sun shining into my understanding, but cannot possibly rise out of the dark cloud. How could I leave my wife, whom I love as myself? and how could I abandon my children, who are of my own flesh and blood? O, my heart, my fatherly heart, cannot bear the thought of it! Besides, by what means could I get my bread? I cannot labor, having learnt no business, and to seek my support from charity is revolting against my nature; besides this, I am afraid of being turned off by the Christians, who, without doubt, would mistrust my sincerity, after they have so often been deceived by false and inconstant proselytes. What shall I do, miserable as I am!' Having related to him all the ways in

especially to the poor and ignorant among the Jews, and which class constitute by far the greatest part of that unhappy nation. To remove this apparently insurmountable obstacle, is one great *design of the London Society.*

The means by which they humbly hope to accomplish this most desirable object are such as these: To establish a SCHOOL, THAT THEY MAY BE ABLE TO RECEIVE CHILDREN WHOLLY FROM THEIR PARENTS, AND BESTOW UPON THEM EDUCATION, BOARD, AND CLOTHING; to connect with this a day-school, out of which vacancies in the former may be filled up; to put out girls and boys as apprentices; to find employment, if possible, for those who are able to work; to visit and relieve the sick; to distribute tracts, &c. &c.

It is not, however, the intention of the London Society to confine themselves to any particular method of accomplishing the great object they have in view, but they will embrace and adopt any plan which may appear favorable to this purpose, as circumstances shall arise.

Among other ideas which present themselves, the London Society cannot but refer to the prejudice of education, which may be considered as the main obstacle opposed to them; it is well known that this exists and operates in the minds of the more respectable and better informed Jews, to a sufficient extent to prevent them from attending to, and embracing the doctrines of Christianity, although they

which the Lord had led me from the beginning, he fell down on his knees and shed a flood of tears. It is impossible for me to describe the anxiety of his soul; he prayed with a broken and contrite heart before God, that he might in pity look down upon him, and grant him the same grace as to me; to deny himself, and unloose his heart from all temporal concerns, enabling him to rely and trust in him alone."—*See S. Duitch's Narrative, London edition,* 1771, *page* 33.

have discernment enough to ridicule the absurdity of rabbinical reveries, and are living in the open and daily violation of the law of Moses. The state of this description of persons is truly awful; and the London Society cannot but lament, with astonishment, that the advocates of Christianity, in and out of the established church, have paid so little attention to the subject as to leave the Jews in possession of a modern and well written publication, (highly popular among the Hebrew nation at large,) without the slightest attempt to expose its errors. There is every reason to believe, that among the class of individuals above alluded to, there are many whose minds are sufficiently enlightened by education to receive and imbibe the truths of Christianity, were they forcibly and affectionately appealed to.

It is therefore in the contemplation of the London Society to endeavor to excite a spirit of inquiry among those who may be considered as the heads of the Jewish people; and by so doing they have considerable expectation of removing the greatest difficulty they have to encounter with the lower orders, viz. "the fear of man," above alluded to and illustrated.

To carry designs of such magnitude into effect, considerable funds will become requisite. The committee, therefore, solicit the aid of a liberal public.

The field of labor is most extensive, (more than nine millions of the lost sheep of the house of Israel are scattered among the nations of the earth, without a shepherd, perishing for want of food, whilst in our Father's house there is bread enough and to spare,) and the committee trust the harvest will be abundant. The success of the society must depend (under the blessing of God) upon the exertions of the committee, and those exertions must necessarily be regulated by the state of the funds

The obligations of Christians, of every denomination, to promote the conversion of the Jews by their various gifts and talents, are more than could be mentioned in this short address; nor do the committee think it altogether necessary to use arguments to recommend the institution. The liberality of the public to support other institutions, and the fervent prayers of Christians for their success, lead the committee to hope that they shall meet with similar encouragement. Although the committee rejoices in every institution that aims to promote the glory of God and the welfare of men, yet they think themselves justified in saying, that few are of such importance as that which they now submit to the public, through the instrumentality of which, they humbly hope, many individuals may become useful members of society, and, by the blessing of God, be rescued from eternal misery, who would otherwise have become the subjects of prostitution, or perhaps have forfeited their lives to the offended laws of the country; thus, too, (and which is not of trivial consideration in times like those we live in,) the mass of national iniquity may be proportionably diminished; the ignorant will be instructed, immortal souls saved, and the conversion of the Gentiles promoted. The committee, therefore, conclude with the words of the apostle, "We are great debtors to the children of Israel, for unto them were committed the oracles of God, Rom. 3:2; and unto them pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom (as concerning the flesh) Christ came, who is over all, God blessed for ever. Amen." Rom. 9:4, 5.

The preaching of the Gospel being the great

means in the conversion of sinners, the London Society made it their first concern to obtain for me a place of worship.

Accordingly, on the 26th of March, 1809, the first Sabbath after I had left the Missionary Society, I commenced an evening lecture, under their patronage, at the Rev. Mr. Beck's meeting-house, Bury-street, St. Mary-Axe.

Among the crowded congregation that attended these lectures, hundreds of my Jewish brethren were patient and attentive hearers.

The lecture, however, was not long continued in that place, a more extensive field of usefulness having presented itself. The large building situated in Church-street, Spitalfields, occupied for many years as a French Protestant Church, being to let, the London Society bought the lease of the same, and denominated it "*the Jews' Chapel.*"

In this place have been three services every Sabbath; the morning and the afternoon being usually supplied by different ministers, and I preached the lecture in the evening to the Jews, delivered a lecture on Wednesday evening, and gave an exhortation at the prayer-meeting on Friday evening. The attendance on my ministry has been noticed by the society in their annual reports, of which the following is an extract:

"The lectures to the Jews, by Mr. Frey, which form so important and prominent a feature in the operations of the society, have been continued at the Jews' chapel, and of them it is not saying too much to observe, that subjects have been so judiciously selected, and so admirably treated by him, especially in the elucidation and application of the doctrines and discipline of the Jews, in exposing the fallacious reasonings of the Hebrew doctors, and in enforcing the grand truths of Christianity, that these

discourses will long be remembered with delight and satisfaction by those who have heard them. Your committee regret that Mr. Frey's diffidence has led him (perhaps somewhat too pertinaciously) to resist their repeated applications to prepare several of these lectures for the press. It has been highly gratifying to the committee to observe the interest which has been excited in the minds of the Jews. Great numbers have attended the chapel, and have behaved with much becoming decorum; and what is a matter of no small importance, the same individuals have been frequently observed to attend successive lectures with apparent seriousness, and on some occasions to use their Bibles, and mark the proof texts brought forward to their notice. There is now a respectable congregation of Jews and Christians, who constantly attend divine service at the chapel, which, if it be maintained on its present footing, will continue to be a place of worship to which Jews may always resort, and obtain a knowledge of Christian doctrines."—*Fourth Report, London Society.*

In addition to my ministerial labors in this chapel, I preached generally twice on the Lord's day, and frequently in the week evenings, in different congregations. I also visited the schools of the society, catechised the children, and instructed the adults. For three or four months every year, I traveled and preached daily to collect for the society. I also assisted in the translation of the New Testament into Hebrew, the printing and publishing of tracts in the Hebrew, German, and English languages. Thus I continued my labors until I was prevented by the change of the constitution of the society, of which the committee have thus expressed themselves:

"The late arrangements, whereby the future

management o f the society was placed in the hand of members of the established church, and the rules then adopted, which provide that public worship, in the future operations of the society, shall be conducted according to the formularies and disciplines of that church, have rendered it necessary for your committee to discontinue the lectures, at the above chapel, by Mr. Frey.

"The sphere of usefulness in which Mr. Frey may hereafter be called to act with the greatest benefit to the cause of his Jewish brethren, is a point which as yet the committee do not feel themselves competent to determine. But they are of opinion that, under all the circumstances of his peculiar case, the prosecution of his studies, with a view to ordination, and his presence in London for the purpose of assisting the operations of the society, are highly expedient.

"The improved condition of the society at home, with the enlarged patronage within the establishment, which the late arrangements enable us to anticipate with confidence, and the increasing disposition of the Jews on the continent to inquire into the truth of Christianity, may, at no very distant period, mark out for him the path of obvious and positive duty; and in the meantime, the suspension of his ministerial labors will, we are persuaded, lead, under the blessing of God, to their more efficient renewal, and prepare him for carrying forward a work, the commencement of which has been distinguished by a degree of success which can be attributed only to the blessing of that Almighty Being who worketh all things according to the counsel of his own will.

"Adverting again to the circumstance of the Jews' chapel having, for the present, been shut up, your committee are of opinion that important ad-

vantages will, in the meantime, result from the whole of the converted Jews being collected in one place of worship.

"The difficulties in which the society was, until the present moment, known to be involved, may have inspired the unbelieving Jews with a hope that this institution, like every former attempt which has been made to shake the prejudices of that people, will fall to the ground; but as it has already, in a great measure, emerged from its embarrassments, and is likely, with the divine blessing, to proceed in its course with increasing energy, we may confidently hope that the existence of so considerable a number of converted Jews, collected in one congregation, under the patronage of the established church, cannot fail powerfully to attract, and ultimately to command, the attention of the Jewish nation.

"It further affords to your committee the greatest satisfaction to state, that though they have for the present been disappointed in their views of obtaining ordination for Mr. Frey, yet there are several other adult Jews now in this country, of promising talents and piety, who are receiving instruction with a view to ordination. There are also three Jewish youths educating for the same end, under the patronage of the society; if these youths should manifest decided tokens of piety, it may be hoped they will, with the divine blessing, become instruments of usefulness to the Jews. It may also be expected that boys of promising piety and talents shall hereafter be selected from the school, to be educated for the same end. Upon the whole, therefore, your committee humbly trust that you will be furnished, in due time, with instruments, not only to carry on the Jewish mission, but greatly to enlarge it, and

this as soon as your pecuniary means shall enable you to do so."—*Seventh Report London Society.*

The origin, nature, and effects of this change are contained in the following reports:

CHANGE OF THE CONSTITUTION OF THE LONDON SOCIETY.

A report read at an extraordinary general meeting, February 28, 1815, *with the new rules and regulations passed at that meeting, and confirmed by another general meeting, March* 14, 1815.

On Tuesday, the 28th of February, an extraordinary general meeting of the London Society for promoting Christianity amongst the Jews was held at Free Masons' Tavern:

THOMAS BABINGTON, Esq. M. P. *in the chair.*

Thomas Babington, Esq. M. P. having taken the chair, the meeting was opened with prayer, by the Rev. Basil Woodd.

The following report was afterwards read by the Rev. C. S. Hawtrey, officiating minister of the Episcopal Jews' chapel:

"Your committee having deemed it necessary, according to the 8th general rule of the society, to call an extraordinary general meeting, beg leave to submit the following report of the reasons which have led to this measure:

"It appears, that on the first formation of this society, it consisted of Christians of various denominations, without any reference to their respective differences of sentiment; and in the earlier stage of its progress it was stated in its reports that the exertions of the institution, as far as they were of a spiritual nature, were to be confined to the simple

object of convincing the Jews of the Messiahship of our Lord Jesus Christ; leaving the Jewish converts to decide for themselves what external communion of Christians they would join.*

"It is evident, that so long as the operations of the society were limited strictly to the above object, it was possible for them to proceed in their course without coming upon disputed ground, involving in it the points of difference between Christians; and thus far, all truly pious Christians could most cordially act together, without offering violence to their strictest and most conscientious views of duty.

"The society having, very soon after its original formation, become possessed of a large place of worship in Spitalfields, since called the Jews' chapel, it was opened for the Jews; sermons were there delivered by dissenting ministers of various denominations, and lectures on the evidences of Christianity were preached by Mr. J. S. C. F. Frey.

"By the divine blessing on the use of these means, a small congregation of converted Jews was collected; but as the society was not then possessed of an Episcopal place of worship, your committee, anxious to conduct the institution on the principles of strict impartiality, and to avoid giving occasion of offence to the conscientious members of the established church who were subscribers to the institution, did not then think it advisable that the Jews' chapel should be permitted to assume the form of a dissenting church; and the sacrament of the Lord's

* It is the object of the London Society for promoting Christianity amongst the Jews, to limit themselves to the simple object of convincing their Jewish brethren that Jesus is the Messiah, the Savior of the world; leaving them, when thus instructed, to search the Scriptures, and judge for themselves respecting all inferior points on which Christians themselves are not agreed, —*Third Report of the London Society, page* 13.

Supper has consequently never been administered there.

"But it having pleased God, as above mentioned, very early to bless the efforts of the institution, in convincing some of the children of Israel that Jesus Christ is the Messiah, it consequently became necessary that the ordinance of baptism should be administered to them. A part of the converts accordingly received baptism in the Church of England, agreeably to the rites of that church; and others were baptized at the Jews' chapel in Spitalfields, by a minister of the Presbyterian and National Church of Scotland, and according to the forms of that national church. The baptism of the converts from year to year, has continued to be conducted in the same manner, with the exception of last year only.*

"At the same time that sermons and lectures, as above mentioned, were preached in the chapel of the society, your committee embraced every opportunity of procuring aid from the talents and piety of the clergy of the established church, by soliciting them to preach occasional lectures to the Jews in places of worship connected with the church of England, In pursuance of the same general plan, and with the design of connecting the institution more nearly with its friends of the establishment, and of procuring for it more general support in that quarter, your committee obtained a lease of a piece of ground at Bethnal Green, where a large chapel for the Jews has been erected, and opened under a license from the Right Rev. the Lord Bishop of London. This chapel is under the ministerial charge of the Rev.

* The Rev. Dr. Nicol, of the Scotch church, who had baptized the Jews at the Jews' chapel in the former years, being particularly engaged, the ordinance was, in this instance, administered by the Rev. Mr. Arundel, of Whitby.

Mr. Hawthrey, a regular clergyman of the Church of England.

"In prosecuting these various measures, it was the ardent desire of your committee to conciliate the minds of all pious persons, both in the establishment and amongst the dissenters. It was their view to establish in the Episcopal chapel a mission to the Jews, conducted by the clergy of the established church; and that a similar mission should be formed in the Jews' chapel, where the Rev. Mr. Frey should officiate as the regular minister, after receiving ordination;* and that in this chapel, pious and learned dissenting ministers should have opportunities afforded them of preaching to the Jews. It was thus the endeavor of your committee to unite both the church and the dissenters in the great work of evangelizing the Jews.

"Your committee must now lay before you the serious difficulties which have been experienced by them, in carrying on the institution upon the above principle.

"Although the society has met with much cordial and zealous aid from its friends among the dissenters, and the dissenting members of it have, with a catholic spirit of liberality which reflects upon them very high honor, willingly concurred in the measures connected with the erection of the Episcopal chapel, yet it is well known that the society has never been

* *Intended ordination of the Rev. Mr. Frey.*—The Committee of the London Society have resolved that the Rev. Mr. Frey shall be ordained at the Jews' chapel, as "*Minister of the Gospel to the Jews;*" and that he shall in future regularly preach at that chapel on Sunday mornings and evenings, and instruct the Jewish children and adults in the afternoons. He is also to deliver a lecture on Wednesday evenings, and to attend the prayer-meeting on Friday evenings.—*Jewish Repository, January*, 1815.

supported by the dissenters generally, or in the same degree as they have aided missions to the heathen.

"With respect to the support given to the society by the established church, your committee have long been aware that many conscientious men in that church have declined to support the institution, upon the alledged ground of its connection with the dissenters in matters of discipline; and especially because the Jews' chapel was considered as a dissenting place of worship. The extent of this obstacle was not, however, known to your committee till very lately. It was discovered in consequence of their attempts to remedy the financial difficulties under which the society labored. These difficulties it is now the painful duty of your committee to lay before you.

"In the last annual report, your committee called your attention to the considerable debt which had been contracted by the society; it is with the greatest concern they must now add, that the gross amount of debt at this time appears to exceed the sum of £7,500;* besides what is still due for the building contract of the Episcopal chapel, amounting at least to £5,000 more. It is true that there is a large property, and a considerable sum due to the society, to set off against these debts; but as that property is not convertible into money, and a part of the sums due to you are believed not to be recoverable, no immediate relief can be expected from these sources. Your committee are therefore reduced to the pain-

*In the last report of the society the debts were stated as follows:

	l.	*s.*	*d.*
Due by the printing account, ...	2,878	7	3
General debt, ...	2,676	6	1
	5,554	13	4

The increaseof the debt, therefore, is about £2,000.

ful necessity of stating, that unless the greatest efforts and exertions are made, the society cannot prosecute its great objects.

"Pressed on all sides by financial difficulties, which have been so great that actions were brought for some of the debts, and others threatened, your committee attempted to meet these exigencies by efforts to obtain a more enlarged support; but they found insuperable obstacles to this design, arising from the unwillingness of many excellent persons in the church establishment to co-operate with the society, as long as it was conducted on the principle of the union of churchmen and dissenters, in matters affecting church discipline. It was in this way that the whole extent of the practical difficulty arising from the above cause was ascertained.

"Your committee, without any delay, set themselves to consider the best mode of removing the above objection; and after very carefully considering a variety of plans, they, upon the 27th of December last, passed the following resolutions:

"*Resolved*, 1. That the spiritual concerns of the society connected with the chapels, the schools, and the education of missionaries, be henceforth separately conducted by the churchmen and dissenters respectively.

"2. That the Episcopal chapel and school be a distinct concern in the hands of the churchmen.

"3. That the Jews' chapel and school be a distinct concern in the hands of the dissenters.

"4. That the Hebrew New Testament, the printing office, the manufactories, and female asylum, be a distinct and separate concern, forming one common centre of union to all parties.

"5. That a sum (say £6,000) be advanced, two-thirds by the church committee, and one-third by the dissenting committee, for liquidating the debts of

the society; and that the Episcopal chapel shall be a security for the larger sum, and the other assets of the society for the smaller sum.

"6. That the three distinct concerns have each its own particular committee, consisting of twelve persons; but that six of the two chapel committees be also members of the committee of the general concern; so that the committee of the general concern consist, in fact, of twenty-four persons.

"7. That the three committees have a quarterly meeting together, to state to each other their respective proceedings.

"8. That the proceedings of all the three committees be comprised in one report, and be read together annually, at the same time and place.

"It is observable that the above resolutions consist of two parts; the one relating to the general management of the society, the other to its pecuniary concerns. Your committee would offer a few observations on each of them; premising that neither of the two parts has been carried into execution.

"With respect to the part of these resolutions first mentioned, it must be acknowledged that every praise is due to the gentlemen who framed them. They were evidently dictated by a desire 'to preserve the unity of the spirit in the bond of peace.' But there is reason to believe that they have not satisfied those who objected to the union of the principles of the church and dissent in one institution. The execution of these resolutions would also have been attended with practical difficulties of no common magnitude; for they involve in them the yet untried and anomalous expedient of subjecting the different parts of one and the same institution to the management of three distinct and independent committees, without any common controlling power, ex-

cepting that of a general meeting of the society. It is much to be feared that such an arrangement, without mentioning the evils of dividing the schools, would have been pregnant with the seeds of unholy emulation and dissension.

"For the above reasons, it is the matured opinion of your committee, that the execution of this part of the resolutions referred to would have been found inexpedient and impracticable.

"The other part of the resolutions provided for the raising of a sum of money by way of a loan; £4,000 to be advanced by the churchmen, and £2,000 by the dissenters. It has been said, in reference to this measure, that it would have been better if no distinction had been made between the parties, and that the money had been raised in common. In reply to this, your committee briefly observe, that any friends of the society, who should have advanced the larger sum, had a just claim to decide on what terms they would lend it; and that, as churchmen, it was more accordant with their sense of propriety to lend it on the security of the church property.

"At a subsequent meeting of the committee, held on the 31st of January, it appeared that the portion allotted to the dissenters had not been raised by them; and it was stated by the church members, that though their share of the proffered loan was ready, yet they could not advance it until the dissenters should evince a disposition to fulfill their part of the stipulation. A very long conversation took place in consequence, and it was determined that the church and dissenting members of the committee should form separate sub-committees, which should meet and see what could be done among their respective friends to remove the difficulty, and report to the next general meeting of the committee.

"The sub-committee of dissenters having met, resolved to call a general meeting of the dissenting members in and near London. This meeting took place on Tuesday, the 14th of February, and certain resolutions were then passed, expressive of their design to withdraw from the management of the society, and leave it in the hands of their brethren of the established church. The resolutions of both these meetings of dissenters will now be read to the present meeting.

"*At a sub-committee meeting of Dissenters, held at the London Society House, Feb.* 6, 1815,

"MR. LINDEMAN *in the chair.*

"*Resolved*, That as the debts of the society have been incurred by the committee at large, it appears to this committee that any exertions to discharge the same, either by loan or subscription, ought to be made by the committee at large, without respect to religious denomination.

"That it is expedient to call a general meeting of such dissenters as are subscribers to this society, to take into consideration the present state of the society.

"That this meeting be held at the New London Tavern, in Cheapside, on Tuesday, the 14th instant, at 5 o'clock in the evening.

"*At a meeting of the Dissenters in London, who are subscribers to the London Society for promoting Christianity amongst the Jews, held at the New London Tavern, Cheapside, Feb.* 14, 1815,

JOSEPH FOX, Esq. *in the chair.*

"*Resolved*, 1. That it affords to the present meeting the most heartfelt satisfaction, to contemplate the success which it has pleased Divine Providence

to confer upon the efforts made for the conversion of Israel since the establishment of this society.

"2. That as the present exigencies of this society, and the exertions which will be required for its future prosperity, call for greater pecuniary assistance, and increased personal attendance, it appears to this meeting, that from the numerous engagements of dissenters in London, together with the various institutions belonging to themselves, it will not be in their power to contribute more support to the society than they have done hitherto.

"3. That as it appears that many zealous members of the established church have expressed their conscientious objections to unite with this society while its affairs are managed by a committee consisting of persons of different religious denominations, and have intimated their willingness to support it, if carried on exclusively by churchmen, this meeting embraces this opportunity of proving that they never, as dissenters, had any other design but the conversion of the Jews to Christianity; and as it is probable that the assets are nearly sufficient to cover the debts, they therefore cannot feel the smallest objection to withdraw in favor of such of their brethren of the established church who testify a lively zeal in this grand cause, possessing also sufficient means for promoting it.

"4. That this meeting feels itself called upon to express the high sense they entertain of the faithful and zealous exertions of the Rev. Mr. Frey during the continuance of this society, not only in publishing to his brethren of the house of Israel the truth as it is in Jesus, but also for his unwearied labors in traveling through all parts of England, Scotland, and Ireland, to make known to Christians in general the design and objects of the society, whereby

those funds have been procured which were constantly found to be so necessary to its existence.

"JOSEPH FOX, *Chairman.*

"5. That the cordial thanks of this meeting be given to Joseph Fox, Esq. for his able conduct in the chair.

"The said resolutions of the dissenting members having been taken into consideration at a very numerous meeting of the General Committee, held for the purpose on the 17th instant, the subject was discussed with a degree of Christian temper, forbearance, and love, which is seldom witnessed. Your committee at length came to the determination of receiving the resolutions, and submitting them to a general meeting of the society, with such new rules and regulations as might be necessary in consequence of our dissenting brethren having withdrawn from the management. It only now remains that your committee should offer a few short remarks, and lay before you the rules and regulations which may be necessary, should the general meeting acquiesce in what has been proposed by the dissenting members.

"Your committee would remark, in the first place, that the pecuniary situation of the society is distressing in a high degree, and that it most urgently requires the application of a remedy without the least delay. No expedient for conducting the affairs of the institution, which does not provide for raising a large sum of money, can be effectual.

"Enough has probably been said, to show the impracticability of continuing the principle of united operation in the management of this institution to the extent which has been attempted; and as the resolutions of the dissenting members of the society, now submitted to this meeting, seem calculated to

remove the difficulty, by effecting a separation in a manner the most agreeable to the feelings of Christian kindness and charity, your committee offer to your consideration the propriety of adopting the following resolution:

"*Resolved*, That this meeting is most deeply sensible of, and most cordially and affectionately acknowledges the zeal and liberality with which the efforts of the society have been aided and supported by Christians of various donominations throughout the United Kingdom, from its original foundation. The present meeting most deeply regrets the difficulties which have arisen with respect to the union of the members of the established church, and other Christians, in the management of the society in matters of church order and discipline; and also that the execution of the rules proposed on the 27th of December last, has not appeared practicable. Under circumstances of such difficulty as the society is now placed in, unity of design, and principle, and operation, is peculiarly and indispensably necessary for its future management. And as the dissenting members have, with a spirit most truly conciliatory, offered to leave the management of the institution in the hands of their brethren of the established church, this meeting do, with the same spirit of Christian meekness and charity, approve and accept the offer; and the members of it who are of the established church, most earnestly beseech their dissenting brethren still to favor them with their pecuniary support, and, above all, to aid them with their prayers, that they may be enabled, with the blessing of God, to extricate the society from the state of difficulty in which it is now placed, and to pursue the great design for which it was instituted, with renewed efforts of Christian faith, wisdom, and zeal,

to the glory of their common Lord, in the salvation of Israel.

"The motion that the above resolution be adopted, having been put and seconded, the meeting was addressed by several gentlemen, some of them of the established church, and some of them dissenters, on the subject of the resolution. The dissenting gentlemen expressed their determination, though they had withdrawn from the management, still to continue their aid to the institution, both by their influence and example, and they thus evinced themselves to be actuated by principles of the most exalted Christian philanthropy and liberality, which we trust will be both felt and imitated in every part of the kingdom. Perhaps the history of the Christian church presents few examples of a point of so much difficulty and delicacy having been decided with such a happy union of those sentiments which most highly adorn the Christian character. The resolution passed unanimously. It was then

"*Resolved*, That the following rules be added to the present rules and regulations of the London Society:

"1. That the children under the charge of the society shall be instructed in the principles, and according to the formularies, of the united church of England and Ireland.

"2. That public worship, in the future operations of this society, shall be conducted in strict conformity to the liturgy and formularies of the church of England, as by law established.

"3. That if, at any time, a Jew, professing faith in Christ, and seeking for the patronage of this society, should entertain conscientious scruples in respect of conformity to the rites of the church of England, he shall not thereby be deprived of, or precluded from, temporal aid from this society, if

he shall in other respects be deemed a fit and proper object of the patronage of this society.

"That the following alterations be made in the existing rules of the society:

"4th Rule.—Instead of a committee of thirty-six members to be chosen, twenty-seven from the old committee, viz. those who shall have most frequently attended, and nine from the general body —a committee of twenty-four members shall be chosen, eighteen from the old committee, and six from the general body; the said committee to be composed of laymen. All clergymen who are members of the society, or its auxiliary societies, shall have a title to attend its committees, and vote; and all presidents and secretaries of auxiliary societies, and all country directors, shall be, ex officio, members of the committee.

"6th Rule.—Instead of the present rule, the following one is adopted:

"The committee shall elect, at their first meeting in every year, three auditors, who shall be members of the society; and shall, from time to time, appoint visiters in the school; and also such sub-committees as they consider necessary for the despatch of business.

"12th Rule.—Instead of the present rule, the following one is adopted:

"Two anniversary sermons shall be preached, at such times and at such places of worship, connected with the church of England, as the committee may think proper; the committee to appoint the preachers."

A LETTER FROM MR. JAMES MILLAR TO SIR THOMAS BARING, BART.

Great Cambridge-street, Hackney-Road, May 19, 1815.

SIR,

I beg leave to address you as the President of the London Society for promoting Christianity among the Jews, and to request you will oblige me, by tendering to the committee my resignation of the office of Assistant Secretary.

It will be understood, that on the change of the constitution of the society, I did not feel that satisfaction which I formerly had, and which had encouraged me to remain at my post, under difficulties and inconveniences such as, I am inclined to think, were unknown to any officer of any other religious institution. At the same time I hope to be distinctly understood as having no difficulty in my mind as to acting with members of the Church of England: or that if the society had originally stood on its present basis, it would have presented to me any difficulty at all. Allow me further to remark, most particularly, that I entertain the highest opinion of the genuine piety of those gentlemen into whose hands the management of the society is now committed.

In retiring from an active concern in the affairs of the London Society, I beg leave to assure you, sir, and the gentlemen of the committee, that I entertain an unalterable regard for the objects of the society, and a firm belief that the unchangeable promises of God are engaged in the ultimate success of these objects. I shall, therefore, feel it my duty to render any service to the cause in my power.

I beg leave also to express my sincere acknowledg-

ments for the candid manner in which I have been treated by the committee, even on occasions when (however great may have been their kindness) I am sensible they may have discovered defects or failings in me.

With the most sincere personal respect for the gentlemen who compose the committee, and you, sir, in particular,

I am, sir,

Your most obedient servant,

JAMES MILLAR.

Resolution of the General Committee of the 27th June, 1815.

Resolved unanimously, That this committee, considering that Mr. James Millar has been, for nearly four years, a faithful servant, and a steadfast and zealous friend of the London Society, are desirous of offering to him a testimony, both of the high value they put upon his past services, and of their personal regard for him, and that, for this purpose, they request that he will allow his name to be placed upon the list of their honorary life members.

My ministerial labors having ceased, I still continued with the society, and endeavored, to the best of my abilities, to be useful to the cause, the education of missionaries to the Jews, until May, 1816, when my connection was dissolved. But several members of the board agreed to allow me an annuity of one hundred pounds for the first year, and fifty pounds for the next ten years, and which has been regularly paid through my friend, James Millar, Esq. In consulting with my friends what plan to pursue, some proposed the formation of a new

society upon the old principles of union, and wished me to unite with them, but I could not bear the idea of opposition. Others wished me to settle in a congregation, but I had ever objected to becoming a regular minister in a Christian congregation, and thereby lose sight of the work of a missionary to my Jewish brethren. I could have rather chosen to go to Germany; but there I should have met with the same difficulty of obtaining ordination, and without it I could not have been admitted into their pulpits. Under these circumstances it was thought best to remove to this country, where, though inhabited by few of my Jewish brethren, yet the harvest is truly great, and the laborers comparatively few. Accordingly, July the 23d, I left London with my family, and embarked on board the brig Factor, Capt. Malcomb. Our passage, in the whole, through mercy, was safe and pleasant. We had mostly contrary wind, and several heavy gales and boisterous storms. But, owing to the almost unparalleled attention of the captain, not the least damage was sustained in any respect whatever. By the kind permission of Capt. Malcomb, we met morning and evening for family worship, when I had an opportunity of reading and expounding the sacred Scriptures; and on Sundays, as often as the weather would permit, we had a sermon on deck; and as soon as we had obtained a sight of the land, we all met to give thanks to the Lord, and I delivered a discourse from John, 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." May the bread thus scattered upon the face of the waters be gathered again after many days. Early on Monday morning, September 8th, we observed the light-house, and in the afternoon we passed Sandy-Hook,

and came to anchor in the bay. At night the wind began to blow from the northeast most violently, and continued so for several days, and we were prevented from getting into the harbor till the 15th, (the very day on which I set my foot on the British shore in 1801.) It being the Lord's day, I went immediately to church, and returned thanks to the God of providence for his past mercies, and earnestly implored a continuance of his gracious presence, assistance, and blessing, for the future.

Having delivered my letters of introduction to several ministers, and submitted to them other papers and testimonials,* I was received by them most

* Several reports, as false in their nature as pernicious in their effects, having been industriously circulated respecting myself and Mrs. Frey, I think it necessary to introduce, on the present occasion, at least a few testimonials.

Gosport, July 3, 1816.

MY DEAR SIR,

The departure of your friend immediately after our lecture hours, prevents me from writing to you at large. I have only time to offer my best wishes for the temporal and spiritual prosperity of you and Mrs. Frey, and your family. The inclosed papers will, I hope, be of service to you. I shall be happy to hear from you before you leave the country, and when you are settled in America; and with earnest prayers I remain,

Dear sir,

Your affectionate friend,

DAVID BOGUE.

The Rev. C. F. Frey, of the seed of Abraham, was a student of the seminary at Gosport, upwards of three years. I believe him to be a true disciple of Christ; I consider him well qualified to teach the Hebrew tongue in any of the schools or colleges of the United States; and I cordially recommend him to the kindness and patronage of the friends of religion in America.

DAVID BOGUE.

Gosport, July 3, 1816.

affectionately, and kindly invited by the different denominations to preach. On Sunday evening, Sept.

London, July 15, 1816.

I have been well acquainted with the Rev. Mr. Frey, for many years, and admire him as a man of very respectable attainments in theology, particularly in biblical knowledge, and acquaintance with the Hebrew Scriptures. I also esteem and love him for his piety; his talents for preaching are of no common order. Therefore I cordially recommend Mr. Frey to the friendly attention and influence of ministers and private gentlemen in America.

GEORGE GERMENT, D. D.

We, the undersigned, being clergymen of the established church of England, do certify that we believe the Rev. Christian Frederick Frey, the bearer of this document, late preacher at the Jews' chapel, Spitalfields, London, from a personal acquaintance with him, to be a truly Christian character, and to be actuated by a sincere zeal to promote the glory of God our Savior, and the extension of the Gospel; and as such, cordially recommend him to the patronage and regard of our Christian brethren in America.

THOMAS SANDERS, M. A.
Christ Church College, Oxford.
GEORGE WAY, B. A.
Merton College, Oxford.

Dated Stansted Park, near Chichester, Sussex, July 14, 1816.

In addition to the testimonials of my brother, the Rev. Geo. Way, and the Rev. Mr. Sanders, minister of my chapel at Stansted Park, in the county of Sussex, I, Lewis Way, do hereby certify, that having known the said C. F. Frey intimately, and been connected with him for upwards of three years in the concerns of the Society for promoting Christianity among the Jews, do believe him to be an honest man, and a sincere Christian; and I can, from my own knowledge, conscientiously recommend him to the notice and protection of my brethren of the church of Christ in any part of the world, either for the purpose of instruction in Hebrew, or for the extension of the knowledge of the Gospel in a ministerial or any other capacity.

Witness my hand, this 8th day of July, 1816.

LEWIS WAY.

That Mrs. Frey's moral character was unimpeached at the time we left London, is evident from her being a most active

22, I delivered my first sermon in Dr. Romeyn's church, to a crowded and most attentive congregation, from Job, 19 : 25, "I know that my Redeemer liveth." Blessed truth! Jesus, my Savior, not only died for my offences, but also rose for my justification; nay, he also is at the right hand of God, ever living to make intercession for us. To him I look for wisdom, grace, and strength, equal to my day;

member of the ladies' society, from her connection and correspondence with some most respectable and pious ladies in London, and particularly from the following certificate of the church where she has been a member upwards of ten years:

This is to certify, that Mrs. Hannah Frey has been a member of the Church of Christ, assembling in Hoxton Academy Chapel, London, for some years, and having been converted from among God's ancient people, the Jews, we commend her to the affectionate care of the Lord's people in America. Done at the church meeting, this 17th day of July, 1816.

JAMES KEMP, } Deacons.
EDW. MASON, }

Hoxton Academy Chapel, London.

Extract from the Register of Baptisms.

Mrs. Hannah Frey, (then Hannah Cohen,) was baptized at Hoxton Academy Chapel, on the 18th day of September, 1806, by the Rev. R. Simpson, A. M. tutor of Hoxton Academy.

John, son of Joseph Samuel C. F. Frey, and Hannah Frey, Steward St., born Sept. 6, 1807. Baptized Oct. 4, 1807. Rev. J. Atkinson.

Rebekah, daughter of J. S. C. F. Frey, and Hannah Frey, born March 17, 1809. Baptized April 16, 1809. Rev. T. Thomas.

Sarah, daughter of J. S. C. F. Frey, and Hannah Frey, born October 22, 1810. Baptized November 25, 1810, by the Rev. Mr. Hunt.

Esther, daughter of J. S. C. F. Frey, and Hannah Frey, born June 21, 1812. Baptized July 26, 1812, by the Rev. B. Rayson.

The above are true extracts,
EDW. MASON,
Deacon and Registrar.

and after I have done and suffered his will on earth, I humbly hope to join the song of Moses and of the Lamb in the kingdom above, for ever and ever. Amen. Hallelujah.

Thus ended my narrative, published soon after my arrival in this country. I shall now add a brief account of my labors up to the present time.

CHAPTER IX.

LABORS IN THIS COUNTRY.

From the pilot that came on board, we learned that the Rev. Dr. Mason had gone to England on account of ill health. This information was very painful and discouraging, as he was the principal person to whom my letters of introduction were directed, and to whom I looked for patronage and advice. Like good old Jacob, I was ready to conclude, "all these things are against me;" but I soon discovered, like him, that instead of being injurious, it was of considerable use to me. In the first place, it gave me an opportunity of supplying his pulpit regularly for some time; and in the second place, it enabled him to ascertain my standing at the time I left England, and to know the correctness of my testimonials, as will appear hereafter. Some time after my arrival, it was proposed to me, by three gentlemen, to attempt the formation of an independent or congregational church. As I was always connected in England with that denomination, I could see no objection. Accordingly I commenced, in June, 1817, to preach in a school-house in Mulberry-street. But this place proved by far too small, although it was twice enlarged. The congregation purchased

a place of worship in Pearl-street, which had lately been occupied by the Universalists, but this also being too small for the multitude that flocked to hear "the glorious Gospel of the blessed God," they erected a house of worship in Vandewater-street.

I had not preached long in the school-house before a church was formed, and they gave me a call to become their pastor. But, as rumors unfavorable to my character had been whispered about, I refused to accept of a call until the return of Dr. Mason from Europe, to testify respecting my character. Soon after his arrival, a committee was appointed by the church, who waited on the doctor, and presented a letter from the church, containing several queries respecting my character. The doctor having been informed by the officers of his church that I was supplying his pulpit, and requested to investigate the reports in circulation, informed the committee, and also the church, by letter, that he had made diligent inquiry, and could testify that the reports were vile slanders, and my testimonials correct and true. The church, by a unanimous vote, having expressed their perfect satisfaction, I accepted their call, and was ordained as their pastor, on Wednesday, April 15th, 1818, by the Westchester and Morris County Presbytery.* At my examination for ordination, the presbytery not only carefully examined my credentials and testimonials, but also appointed the Rev. Stephen Grover, and Gen. Wm. Gould, of Caldwell, N. J. (both are still living) as a committee to wait on the Rev. Dr. Romeyn, and other clergymen, to make inquiry into my character and standing since I came to New-York. Having received perfect satisfaction, my ordination was agreed to by

* The government of the churches are strictly independent, or congregational.

a unanimous vote, as appears by a copy of their minutes, now before me.

In 1820, several circumstances occurred which led the congregation and myself to dissolve our connection with that body, and to apply to the New-York Presbytery for admission. But, lest there should yet remain some prejudice against my character, I requested of the presbytery the appointment of a committee to examine my testimonials, and to write to England for further information. This being done, and satisfactory answers received, I was admitted a member of that respectable body in October, 1821.

CHAPTER X.

ORIGIN AND PROGRESS OF THE AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

SOON after my arrival in this country, I received a letter from D. Marc, one of my converted Jewish brethren, proposing the establishment of a "*Christian Jewish Settlement*" in this country. From this letter I give the following extract, which, I believe, will be read with considerable interest:

"From the time it has pleased God to call me from darkness into his marvellous light, next to the care of the salvation of my own soul, was the salvation of my people, and kindred, that occupied my heart most. My prayer was for my soul, and my request for my people. By mature consideration, I soon saw that we could not reasonably expect an extensive spread of Christianity among the Jews, at least not a great number of true converts, until Christians establish, or form, a Christian Jewish settlement.

"There are many difficulties in the way of a Jew, by which the very first idea in favor of Christianity is arrested in its progress. Some of these difficulties are,

"1. The ungodly lives of nominal Christians.

"2. The want of kindness among many who are true and sincere Christians, but whose heart the Lord has not yet stirred up to compassion towards this afflicted nation.

"3. The dreadful idea to separate from a nation, whose distinct and lasting existence, as a peculiar people, God had so clearly promised, saying, 'Though I make a full end of all nations whither I have scattered thee, yet will I not make an end of thee.' Jer. 30:11.

"4. That brotherly love which he enjoys among his own people, but which he no where else observes in such a degree.

"5. The mere idea of going among Christians excites in him a timidity indescribable.

"6. The greatest difficulty lies in the way of the poor. Where is he to seek for help and assistance in time of need? He stands alone in the world; he is forsaken by his Jewish brethren; and to apply to Christians—the very thought is painful to his feelings; and from their past conduct to Jews, he is apprehensive to be looked upon, nay, even treated as a self-interested hypocrite.

"All these difficulties might be removed by forming a Christian Jewish settlement. Such a colony ought to be established upon plans well matured, with all possible precaution and Christian prudence. The advantages of such an institution are many:

"1. It would excite the attention of the Jews in every part of the world.

"2. It would be the most suitable to carry on a friendly correspondence with the Jews on the sub-

ject of Christianity, especially if it should contain a number of pious and learned men.

"3. It would be of great use to those Jews among the Roman Catholics, Mahometans, and Heathens, who, through the multitude of superstitions and errors mixed with the truth, and the numerous sects among Christians, are at a loss both how to judge of the truth of Christianity, and which sect or denomination they are to join.

"In Germany, and in most places in Europe, the nature of the governments, and especially the prejudice of the people, is very unfavorable to the formation of such a colony, whilst America possesses every advantage for such an institution.

"In that extensive country, there must yet be much ground uncultivated and uninhabited. There, where, every year, colonies of poor people meet with assistance and encouragement, might not a similar favor be shown to Abraham's seed, every where else oppressed and persecuted? *I ask, now, whether you would be willing to form a society of proper persons to assist in this undertaking?* The assistance necessary would be,

"1. To select and procure a proper place for a settlement for 200 families.

"2. To facilitate, as much as possible, their passage from Europe in American vessels.

"3. To assist them, in case of necessity, during the first year.

"This subject needs no farther recommendation to the true Christian; nor will any be required by the philanthropist, who considers the barbarity and cruelty with which the Jews are oppressed in most parts of the world. Nor can it be doubted that, after so long and bitter a persecution, they would be most faithful and zealous adherents to a country of so liberal a constitution as that of the United States.

"Assistance may be expected from the London Society, as well as from other Christian countries, especially in Germany, where many true Christians, and persons of great influence, are ready to assist, with all their power, to promote this object."

Although I was much pleased with this proposition, and had but little doubt of its success, yet having already met with so much ill-will, opposition, and trouble, in my former efforts to promote the salvation of my brethren, and having but lately come to this country, I did not communicate the contents of this letter to any person, but pondered it much in my heart, and spread it frequently before the Lord. However, the subject was pressed upon me by several other letters, the last of which closed with these words: "I now call heaven and earth to witness that I have laid before you a plan calculated to promote the salvation of our Jewish brethren, and which requires nothing but your exertions, which, if you refuse, remember that the blood of our brethren will be found on the skirt of your garment." After this solemn and awful exhortation I could no longer rest. Immediately I translated his first letter, and resolved to lay it before "the Board of Trustees of the Society, instituted in Morris county, N. J., for promoting learning and religion," of which I was a trustee. On the 17th of April, 1819, in my way to meet the board, on entering Newark, I was overtaken by a most awful thunder-storm. Having taken shelter in the house of the Rev. Dr. Griffin, I informed him of the object I had in view in visiting New-Jersey, and read the letter of Mr. Marc, after which we had a long and very interesting conversation on the present and future state of my Jewish brethren. The doctor, who is well known to take a deep interest in all benevolent institutions, manifested a peculiar sympathy towards

the wandering sheep of Israel, greatly encouraged my heart, and became one of the first and warmest advocates of this institution. At the meeting of the board I was authorized to invite Mr. Marc to come to this country, at our expense, to act as agent in executing the plan suggested by him. Having communicated to him this resolution, and received for answer that he could not accept of this invitation on account of his previous engagements with the London Society, the Rev. Stephen Grover, of Cauldwell, together with myself, were appointed a committee to consult with ministers and other gentlemen, and especially with the late Dr. Boudinot, on the expediency of forming a society for the purpose of colonizing and evangelizing the Jews.

In pursuance of this appointment, Mr. Grover being prevented from accompanying me, I proceeded alone to Burlington. In my way thither I called on the late Dr. Livingston, and consulted with him on the subject, who, after full and mature consideration, drew up and signed the following: "Having understood, by a letter from Mr.——, a Christian Jew, as well as by letters from James Millar, Esq. of London, that an ardent wish prevails among some Christian Jews in Germany to emigrate to the United States, for the express purpose of forming a settlement; to obtain, without interruption, instruction for themselves; and to promote more effectually the Christian religion among the Jews; we, whose names are underwritten, do hereby certify, that as far as the object is at present comprehended by us, we most cordially approve of the same." Thus encouraged, I went on my way rejoicing, and at Princeton I called on the Rev. Drs. Green, Alexander, and Miller, who, after fervent prayer, and much serious deliberation, signed the preceding paragraph. I now proceeded to Burlington, where I was

received by the late venerable Dr. Boudinot with the greatest cordiality and friendship. Having submitted to him the proposed object and plan, together with various documents on the subject, and conversed much about the state of the dispersed in Judah and the long-lost tribes of Israel, he communicated to me his opinion in the following letter:

Burlington, November 26, 1819.

"REV. AND DEAR SIR,

"I have carefully attended to the important subject of our last evening's conversation. It is only to a part of your plan, that is of minor consequence, to which I have at present any objection. As I have but a few minutes to express my opinion in writing, your own memory will furnish you with particulars. My present design is to express, in as short a manner as possible, my cordial acquiescence in the whole of your designs, if pursued with caution in the detail. My wish would be to revive, as soon as convenient, the late society for evangelizing the Jews, established in New-York a few years since—that they should apply, without further explanation, for a charter of incorporation, to the legislature, at their next session; afterwards a plan of further proceedings, and the appointment of the proper officers, may then take place, and every proper measure pursued for the effecting so useful and essential a business to the church of Christ; and may he bless you in all you do, agreeably to his rich promises in the Gospel.

"I have the honor to be, with every sentiment of respect and esteem,

"Rev. and dear sir,

"Yours in our common Lord,

"ELIAS BOUDINOT.

"Rev. J. S. C. F. Frey."

With great thankfulness to the God of Providence, I now returned to New-York, and called on most of the ministers of different denominations, and invited them to attend a meeting for the purpose of taking into consideration the expediency of forming a society for colonizing and evangelizing the Jews. They all promised to attend; and on the day appointed they fulfilled their promise, I believe, without exception. At this meeting, after a full discussion of the subject, it was resolved to have another meeting, and that every minister present was to bring with him two lay members of his congregation. Accordingly a large meeting took place, when it was unanimously resolved, that it is expedient to form a society for colonizing and evangelizing the Jews; and at the next meeting, held on the 8th of February, 1820, the society was actually formed, a constitution adopted, officers chosen, and I was appointed to apply to the legislature for a charter. Accordingly I went to Albany, where, at first, I met with considerable discouragement, owing to the nature of the application being novel in its kind, and radically different from other societies. However, having given public notice that I intended preaching a sermon on the past and present state of the Jews, a large assembly was collected, and a great interest excited. The very next day the subject was introduced into both houses, and referred to a committee. Whilst the subject was in the hands of the committee, some objections were made against the *words* "*colonizing* and *evangelizing*." I agreed to the proposal of erasing both words out of the title, and substituting the word "meliorating," and under this title the society was incorporated by an act passed on the 14th day of April, 1820.

The original title of the society, viz. "The American Society for colonizing and evangelizing the

Jews," was much better than the present; for it explained at once the object and design of the institution. The former was the means to accomplish the latter. The Jews were to be gathered into a colony, that there they might have an opportunity of earning their bread by their own industry, and at the same time be instructed and established in the doctrines and principles of Christianity. But although the legislature, at the time of granting an act of incorporation, thought it proper to alter the *title*, yet the original *intention* and *purpose* of the society is still the *same*, as is evident from the second article of the constitution, which reads thus:

"The object of this society is to invite and receive, from any part of the world, such Jews as do already profess the Christian religion, or are desirous to receive Christian instruction, to form them into a settlement, and to furnish them with the ordinances of the Gospel, and with such employment in the settlement as shall be assigned them; but no one shall be received unless he comes well recommended for morals and industry, and without charge to this society; and both his reception and continuance in the settlement shall be at all times at the discretion of the directors."

Although the society was now incorporated, yet two full years passed by without any attempt made to promote its noble object. The members of the board became very much discouraged, and for two or three successive monthly meetings we could not get a quorum. One day, whilst writing a letter to Germany, to propose, as the last dying effort, the formation of a society to furnish the inquiring Jew with testimonials, a friend entered my study with the pleasing, important, and seasonable intelligence, that God had raised up a nobleman in Germany, who had established an asylum *as a nursery* to our

settlement, and that his agent had arrived at Boston, with despatches to our society, for co-operation. I need not tell you, nor is it possible to describe, the joy and gratitude of my heart. I laid down my pen, and patiently, or rather with impatience, waited the arrival of *Mr. Jadownicky*. In a few days he arrived. The board was convened. The agent produced his credentials, and delivered several documents expressive of the wish of Count Von der Reckè. The meeting was very full; tears of joy were seen to steal down the cheeks of some of the venerable fathers present; and the language of all was, "Now, in the name of the Lord, let us go forward." But what was to be done? Hitherto no assistance had been solicited. The subject was altogether new, radically different from all other benevolent institutions; the public needed much information, which could not easily be communicated by mere addresses from the press. An agent was wanted to travel through the country. Gladly would I have gone, but I was then under a promise to my congregation to solicit aid for them in the New-England states. This caused another delay of twelve months. Having fulfilled my engagement, by *mutual* application to the presbytery, my pastoral connexion with the church was dissolved in Sept. 1822, and I engaged as agent to the society. In my first tour to the south, during six months I traveled 2,305 miles by land, preached 196 times, collected about 4,600 dollars, and formed 51 auxiliary societies.

Thus I continued traveling as agent for several years, collecting many thousand dollars, and formed more than four hundred auxiliary societies. The question has often been asked, in a variety of ways, and from different motives, "What has Mr. Frey done with all the money he has collected?" With pleasure I take this opportunity of replying I have

done with the money as every agent ought to do, I delivered it to the treasurer, and received my receipt. That this is the case, will appear, first, from the following general certificate:

"It is hereby certified that the accounts of the Rev. C. F. Frey, as agent of the American Society for meliorating the condition of the Jews, were audited and settled to the entire satisfaction of the board, on his ceasing to be their agent.

"By order of the Board,

"W. F. PIATT, Rec. Sec.

"*New-York, March 12th*, 1829."

And, secondly, from the treasurer's account, published monthly in Israel's Advocate, containing a list of all collections made, or money received by me and delivered to the treasurer, a copy of which publication was sent to every congregation where I had preached and collected. But if the question be asked, what have the board done with the money? I reply, with deep regret, the board will have to give an awful account of it, if not to man, yet certainly unto God. As a director of the board, I have this testimony of my conscience, that my name is on record as protesting against their proceedings for the last two years of my attendance.

In 1826, finding that there were more than $16,000 in the treasury, and nothing done for meliorating the condition of the Jews, I could neither see the necessity nor the justice of my continuing any longer agent, and eat the bread of idleness. I therefore resigned my agency and returned to my ministerial labors.

CHAPTER XI.

HIS CHANGE OF VIEWS ON THE SUBJECT OF BAPTISM.

It having been contemplated by a number of respectable citizens to form a settlement at Yorkville, I removed thither with my family, opened a school, and preached regularly on the Lord's day, and week evenings. During my residence at this place, an important change took place in my views on the subject of baptism. The circumstances which led to it are as follows: At the christening of one of my children, together with others, the minister exhorted us "to bring up our children in the nurture and admonition of the Lord." This scriptural, solemn, and affectionate exhortation was enforced by observing, "*These children are now members of the church, adopted into the family of God,*" &c. &c. These declarations were forcibly impressed upon my mind, as if I had never heard them before. They appeared to me, at that moment, inconsistent with the doctrine of perseverance. I resolved, therefore, not to present another child of my own, nor to baptize the children of any other, before I had thoroughly investigated the subject.

In June, 1827, the Lord blessed me with another child, and immediately my resolution to investigate the subject of baptism, before I could present another child, came to my recollection. Accordingly I gave myself to reading, meditation, and prayer. After carefully comparing the best books, on both sides of the question, with the word of God, I came to the full conviction that *believers are the only subjects of baptism, and that immersion is the only scrip-*

tural mode. I now felt it my duty to obey the command of my Lord and Savior to be baptized, i. e. *immersed.* Therefore, without conferring with flesh and blood, or fearing the consequences, I proposed myself as a candidate to the Baptist Church, Mulberry-street, New-York, under the pastoral care of the Rev. A. Maclay, by whom I was baptized on Lord's day, Aug. 28th, 1827. The arguments which produced the change have been published in *essays*, the third edition of which is now before the public.

Having received a call from the Baptist church at Newark, N. J., I removed thither in January, 1828, continuing to exercise the pastoral office until April, 1830, when I accepted a call from the church at Sing-Sing, in this state. Here I continued two years. Hitherto the Lord has continued to me a far greater measure of health than falls to the lot of most men. Hence I have been enabled to travel, labor, and preach for more than thirty years, almost without interruption. Besides my stated labors since I have joined the Baptist denomination, I have spent, every year, a portion of time in visiting the churches, and preaching daily the glorious Gospel of the blessed God. In the first journey I spent six weeks in the eastern part of the New-England states. The next year I traveled for three months in the states of New-Jersey, Pennsylvania, Maryland, District of Columbia, and Virginia. My next tour has been through the states of New-York, Vermont, and part of Massachusetts, for five months. Last year I went as far as New-Orleans, through the states of Virginia, North and South Carolina, Georgia, and Alabama, and back through Alabama, Tennessee, Kentucky, and Ohio; about 8,000 miles in eight months, visiting two hundred and seventy-six churches, and preaching about three hundred times. Since my arrival in this country in 1816, I have been enabled

to preach four thousand four hundred and seventeen times; and I have reason to hope my labors have not been in vain in the Lord.

Thus, like Abraham, Isaac, and Jacob, I have moved about from place to place, having no continuing city here; but I humbly hope and trust I am traveling to a better country, even an heavenly. May my future days be more holy, more humble, and more useful; and the glory shall be to the Father, Son, and Holy Spirit, one Jehovah, now and for ever.

ELDER C. F. FREY.

The following is a most complete vindication of brother C. F. Frey from the aspersions cast upon him at the West; some of which were uttered in our hearing, and at once resisted. Few who heard them, we imagine, gave them credence; still it will be gratifying to them to read a refutation, removing every vestige of doubt. The confident Mr. S——, of H——, will become modest after perusing this statement; and if he thinks of the ninth commandment in the fear of his Maker, he will hardly feel acquitted without some confessions to the worthy individual he has slandered.—*N. Y. Baptist Register.*

To the Editor of the Baptist Register.

DEAR SIR—Having been called upon for information in relation to certain reports which have been put in circulation respecting our esteemed brother, C. F. Frey, we desire to make known to the public, through the medium of your paper, what we believe

to be unquestionable facts, which show that these reports are totally and absolutely untrue.

The reports to which we refer are in substance as follows:

1. That Mr. Frey, when he came to this country, had absconded from England with £3,000 sterling of money collected by him for the London Society for promoting Christianity among the Jews.

2. That he embezzled the money collected by him for the American Society for meliorating the condicondition of the Jews.

3. That, in consequence of this, he had been excommunicated from the New-York Presbytery, and therefore became a Baptist.

1. With respect to the first of these reports, we have to say, that when Mr. Frey came to this country, he brought from men of the first standing in England, the most satisfactory testimonials of the uprightness of his deportment, and the excellency of his character as a Christian, and as a Christian minister.

When Mr. Frey's connection with the society in London for promoting Christianity among the Jews was dissolved, a number of gentlemen belonging to the committee of management (among whom were Sir Thomas Baring, Rev. Lewis Way, and Rev. Charles Simeon) settled upon him an annuity of £100 for the first year, and £50 for the next ten years, which has been regularly paid through the medium of James Millar, Esq. the secretary of the society.

Shortly after Mr. Frey arrived in this country, his credentials having been examined, he was appointed to supply the pulpit of the Rev. John M. Mason, D. D. who was then on a visit to Europe. As some insinuations unfavorable to Mr. F.'s character were circulated, Dr. Mason was requested to inquire into

the subject. Having done so, he addressed a letter to the church that had just been formed under the pastoral care of Mr. Frey, stating *unreservedly*, that the charges against Mr. F. were unfounded, and his reputation unblemished.

Mr. Frey and his congregation applied, subsequently, to be admitted into connection with the New-York Presbytery. At his request a committee was appointed to examine his credentials, and to write for further information to the following persons, viz. the Rev. David Bogue, D. D. professor in the missionary seminary where Mr. F. had studied four years; the Rev. Geo. Burder, secretary of the Missionary Society, with which Mr. Frey was connected from 1801 to 1809; the Rev. Dr. Waugh, one of the original directors, and at the time a director of that society; and the directors of the London Society for promoting Christianity among the Jews, under which Mr. F. was employed from 1809 to 1816—the period of his emigration to this country. From these quarters, and from James Millar, Esq. whom we have already named, the most satisfactory answers were received, fully attesting the purity and rectitude of Mr. Frey's life.

2. In regard to the second report—after Mr. Frey had completed his agency for the American Society for meliorating the condition of the Jews, his accounts were examined, audited, and approved, by a respectable and competent committee. On the books of that society their correctness is recorded and certified; and since Mr. Frey became a Baptist, the Board of Directors (of which one of the undersigned was then, and had been for several years, a member) unanimously voted him a certificate, amply attesting the industry and faithfulness with which he had transacted the business confided to his hands.

3. As to the third report—when Mr. Frey pro-

posed himself for baptism and union with the Baptist church of Christ in Mulberry-street, New-York, a committee of two deacons was appointed to inquire respecting his character and standing in the presbytery with which he stood connected. They waited on the Rev. Samuel H. Cox, D. D. who was understood to be one of its members, and the reply which that gentleman politely and promptly returned, was perfectly satisfactory. He assured them that Mr. Frey was a member, in regular and good standing, in the same presbytery with himself.

To these statements we forbear to add any remarks. We esteemed it our duty to vindicate the name of our brother from an undeserved reproach; the motives of its authors we have no wish to expose or censure. To evince *his* integrity and innocence, we think, enough has been said; on *them* we seek to pass no judgment.

ARCHIBALD MACLAY,
Pastor of the Baptist Church, Mulberry-street, New-York.
CHARLES G. SOMMERS,
Pastor of the South Baptist Church, New-York.
SPENCER H. CONE,
Pastor of the Oliver-street Baptist Church, New-York.
D. DUNBAR,
Pastor of the North Beriah Baptist Church, New-York.

New-York, Dec. 6, 1831.

APPENDIX.

In my frequent travels, both in Britain and in this country, I have almost in every place been asked a variety of questions relative to the Jews. Desirous to diffuse information to those also with whom I have no opportunity of personal conversation, I thought it might be acceptable to answer the most common and interesting of such inquiries in an appendix in this edition of my Narrative. These queries relate either

To the Jews, called in Scripture, "The dispersed in Judah," i. e. scattered among all civilized nations.

1. Do the present Jews know to which tribe they belong?

I answer in the negative, for their genealogies are totally lost. No Jew, therefore, can tell to what tribe he belongs, except the posterity of the tribe of Levi, divided into Levites and priests, or descendants of the family of Aaron. This distinction, however, is kept up, not by genealogy, but by certain ceremonies. Whenever the Law is read in the synagogue, the first person called up to stand at the right hand of the reader, and pronounce a blessing, is a priest, or *cohen;* the next is a *Levite*, and the rest are called *Israelites*. Again; every first-born male must be redeemed; i. e. the parent pays to the priest about the value of five shekels, or five dollars. No priest dares enter the house containing a dead body; nor defile himself by attending a funeral. That the distinction of tribes by genealogies was to cease after the coming of the Messiah, was foretold in the famous prophecy concerning *Shiloh*. See Gen. 49:9, 10. The word *shevet*, translated *sceptre*, literally signifies a *rod* or *staff*, and is used figuratively as a sign of authority of a lesser or greater magnitude; viz. as a judge, ruler, or king. See 2 Sam. 7:7. Compare with 1 Chron. 17:6; Psalm 45:6. In this place the word *shevet* should by no means have been translated sceptre; for it could not, with any sort of propriety, be said that "the scep-

tre should not depart from Judah," when Judah had no sceptre, nor was to have any for many generations afterwards. Besides, if it had been designed to express royal authority, the objection of the Jew would be unanswerable when he saith, "The royal sceptre has departed from Judah at the Babylonish captivity, five hundred years before the birth of Christ, and therefore he could not be that *Shiloh*, or Messiah." I am, then, inclined to think, that the plain meaning of the word in this passage, is a *tribe*, or a distinct family, as it evidently is used in verse 28th of this chapter. The patriarch Jacob, just before his death, was endowed with the spirit of prophecy, constituted each of his sons a *tribe*, or the *head*, judge, or ruler, of a large family, and foretold the most remarkable circumstances that should befall each of them. Judah was singled out as the most honorable amongst his brethren, (see verse 9, 10,) because, however the other tribes might be scattered or mixed, Judah should remain a distinct tribe or family, each of them to be known by his genealogy, until *Shiloh*, i. e. the Messiah, should have come.

Hence the tribe of Judah was preserved, in a remarkable manner, as a distinct tribe, until after the birth of Jesus Christ, and his descent from Judah had been established beyond contradiction. The providence of God watched over this tribe particularly. It was numbered apart in David's time, 1 Sam. 24:9; and the prophets were very careful of the genealogy of this tribe, even in the times of the captivity, as appears from Ezra and Nehemiah. But, soon after the death of Jesus, Jerusalem was destroyed, and the tribe of Judah was dispersed, and their genealogies confounded and lost, in such a manner, that there is now not a family, even not the house of David, that know for a certainty, or can prove their line of descent.

How striking a proof that the Messiah must have come long ago, and that in Jesus of Nazareth, blessed be his name, this prediction has received its accomplishment! He came for whom was ordered the distinction of tribes and genealogies, to mark his descent from the family of David, the tribe of Judah, and the seed of Abraham, in whom all the families of the earth were to be blessed, and having finished their design and destination, they exist no more.

2. Another question is, Do the Jews now any where offer up

sacrifices. This also is to be answered in the negative. Since the destruction of Jerusalem, and the temple, by Titus, the Jews no where have offered up any sacrifices, because God himself had restricted them to that place. See Deut. 12: 10–14. That sacrifices were to cease after the death of the Messiah, and that the children of Israel were to remain without them for a *long time*, was also foretold by the prophets. See Dan. 9: 27, and Hosea, 3: 4. For the same reason the Jews use no passover-lamb, but have substituted one of their cakes of unleavened bread.

3. Another question, still more frequently proposed, relates to the restoration of Israel. It is asked, "Will the Jews ever literally return to their own land, or are the prophecies to be fulfilled in a spiritual sense? If they return to their own land, will it be before or after their conversion? Is the time of their restoration near at hand, or afar off?" To answer these questions in a manner as it might and ought to be done, would fill a volume of considerable size. My own opinion on the subject may be seen in the Prospectus at the end of this Appendix, under the article, the Second Advent of Christ. But to assist the reader in searching the Scriptures for himself, and form his own answers, I would furnish him with an extract from a very ancient and scarce work.

I. The Jews shall be gathered from all parts of the earth where they are now scattered, and brought home into their own land. See Isaiah, 11: 11; 27: 12, 13; 43: 5, 6; 49: 11, 12; 60: 4. Compare Jer. 3: 18; 16: 14, 15; 23: 3; 30: 10; 31: 7, 8; 32: 37. Also, Hosea, 9: 10, 11. Zeph. 3: 10. Zech. 8: 7, 8; 10: 8–10.

II. They shall be carried by the Gentiles unto their place, who shall join themselves with the Jews, and become the Lord's people. Isaiah, 49: 22; 14: 12; 60: 9; 66: 19, 20; 2: 2–4. Compare Jer. 3: 17; 16: 19. Ezek. 47: 22, 23. Micah, 5: 3. Zech. 2: 11; 8: 20–23.

III. Great miracles shall be wrought when Israel is restored; as formerly, when they were brought out of Egypt, viz.

1. Drying up the river Euphrates. Isaiah, 11: 15, 16. Zech. 10: 11. Rev. 16: 12. Hosea, 2: 15. Micah, 7: 15.

2. Causing rivers to flow in desert places. Isaiah, 40: 17–19; 48: 20, 21; 43: 9, 20.

3. Giving them prophets. Isaiah, 66 : 18–21. Hosea, 12 : 9, 10.

4. The Lord Christ shall appear at the head of them. Isaiah, 53 : 8; 52 : 12; 58 : 8. Hosea, 1 : 10, 11. Micah, 2 : 12, 13.

IV. The Jews being restored, and converted to the faith of Christ, shall be formed into a state, and have judges and counsellors over them, as formerly: the Lord Christ himself being their King, who shall then be acknowledged King over all the earth. Isaiah, 1 : 26; 60 : 17. Compare Jer. 23 : 4; 30 : 8, 9, 21. Hosea, 3 : 5. Ezek. 34 : 23, 24; 37 : 24, 25. Isaiah, 54 : 5. Obad. 5 : 21. Zech. 14 : 5, 9. Psalm 22 : 27, 28.

V. They shall have the victory over all their enemies, and all kings and nations of the earth shall submit unto them. Isaiah, 11 : 13, 14; 41 : 14–16; 49 : 23; 60 : 12; 25 : 10–12. Joel, 3 : 7, 8, 19, 20. Obad. 5 : 17, 18. Micah, 4 : 6–8, 12, 13; 5 : 5–7; 7 : 16, 17. Zech. 2 : 13; 9 : 13–15; 10 : 5, 6; 12 : 6. Numb. 24 : 17. Isaiah, 49 : 23; 60 : 10–16; 66 : 19, 20.

VI. The Jews restored shall live peaceably, without being divided into two nations, or contending with one another any more. Isaiah, 11 : 13, 14; 14 : 1, 2. Jer. 3 : 11; 1 : 4. Ezek. 37 : 21, 23. Hosea, 1 : 11.

1. They shall be very numerous, and multiply greatly. Isaiah, 27 : 6; 44 : 3, 4; 49 : 18–21; 54 : 1–3; 61 : 9. Jer. 23 : 3; 30 : 18–20; 31 : 27. Ezek. 19; 34 : 11; 36 : 38, 39.

2. They shall have great peace, safety, and outward temporal prosperity. Isaiah, 32 : 16–18; 33 : 24; 44 : 13–17; 60 : 18, 21. Jer. 23 : 3–6; 30 : 10; 32 : 34–41; 33 : 6–9; 50 : 19, 20. Joel, 3 : 17, 18. Micah, 7 : 18–20. Zeph. 3 : 13. Zech. 3 : 9, 10.

3. They shall be very glorious, and a blessing in the whole earth. Isaiah, 19 : 24, 25; 61 : 9. Jer. 33 : 9. Ezek. 34 : 26. Zeph. 2 : 19, 20. Zech. 8 : 13.

VII. The land of Judea shall be made eminently fruitful; like a paradise, or the garden of God. Isaiah, 29 : 17; 35 : 1, 2, 7, 9; 51 : 3, 16 : 54 : 11–13; 55 : 12, 13; 60 : 17; 65 : 17, 25. Ezek. 34 : 26, 27; 36 : 27. Joel, 3 : 18. Amos, 9 : 13, 14.

VIII. Jerusalem shall be rebuilt, and after the full restoration of the Jews, shall never be destroyed, nor infested with enemies any more. Isaiah, 52 : 1; 26 : 1; 60 : 18; 33 : 6. Joel, 3 : 17. Obad. 5 : 17. Zech. 14 : 10, 11. Jer. 31 : 38–40. Ezek. 38 : 11.

IX. A little before the time of the Jews' call and conversion, there shall be great wars, confusion and desolation, throughout

all the earth. Isaiah, 34. Joel, 31 : 10. Zeph. 3 : 8, 9. Ezek. 28 : 25, 26. Hag. 2 : 21–23. Jer. 30 : 7–10. 2 Chro. 15 : 3–7.

The next sort of queries relate to the *Ten Tribes*, called the "*Outcast*," i. e. a people cast out of the knowledge and memory of men. Concerning these tribes it is often asked, "Are they still in existence? Where are they to be found? Will they ever return to the land of Canaan? In answering these queries, it will be proper to attend to the last first. That the *ten tribes* will return again to the land of promise, as well as the Jews, is evident from many passages of Scripture mentioned in the preceding extract. Let the reader seriously consider the following gracious promises: Ezek. 36, from verse 23 to 36. Here not only their conversion to God is foretold, but also their dwelling in their *own* land, the land which *God "gave to their fathers;"* that they should build cities, and enjoy great outward prosperity. In the next chapter, the return of the *whole house of Israel* is represented in the beautiful similitude of the resurrection of a great multitude of *dry bones*; the re-union of Judah and Israel is predicted by the miraculous union of the *two sticks* in the hand of the prophet. Who, after reading and praying over these two chapters, can doubt whether the Jews, and the ten tribes, shall be re-established in Palestine? This vision of the prophet has never yet received a *primary*, or partial fulfillment. The whole of it remains to be accomplished. None of those written on the second stick, in the hand of the prophet, have ever yet been recovered. The whole passage is intimately connected with the battle of that great day which introduces the *millennium*, as appears in the two following chapters. Here the house of Israel enter again upon their everlasting possession of the land of promise, which God engaged to our father Abraham.

Another passage, much to the subject in hand, is Isaiah, 11 : 11–16. On this passage, the late Mr. Scott (with whom I have often conversed on the subject of the Jews) says: "For the Lord will then remove all obstacles by the same powerful interposition that he vouchsafed in behalf of Israel, when he separated the tongue, or bay of the Red Sea, and destroyed that hinderance to the departure of Israel; and with a mighty wind he will so separate the waters of the river Euphrates, in all its streams, that men may pass over it dry-shod. Thus an high-

way shall be made for Israel's return, as there was for their ancestors to pass from Egypt into Canaan." And the learned Bishop Lowth saith, "This part of the chapter foretells the glorious times of the church, which shall be ushered in by the restoration of the Jewish nation, when they shall embrace the Gospel, and be restored to their own country. This remarkable scene of Providence is plainly foretold by most of the prophets, and by St. Paul." The future return of the ten tribes to the land of Canaan being established, there can remain no further doubt respecting their *distinct existence* somewhere. It remains, therefore, to attend only to the more difficult question, viz. *Where* are they most likely to be found? As it appears from many predictions, and especially from Ezekiel, 37th chapter, that they are a very *great multitude*, we seek in vain for them in any of the known parts of the world. Is it, therefore, not more than probable that the *great body* of them are in the *interior of Africa*, a country which none has ever been able to penetrate, notwithstanding the many attempts which have been made. This opinion, however, is not designed to contradict the opinions of those learned men who have considered the *Afghans*, the *benai Israel*, or black Jews in Cochin China, and the Aborigines in this country, to be of the ten tribes. The reader will be much pleased and instructed by perusing the elaborate work of the late venerable Dr. Boudinot; "*The Star in the West*," and the "*View of the Hebrews*," by the Rev. Ethan Smith.

PROSPECTUS.

The author of this Narrative intends publishing JOSEPH AND BENJAMIN, or a Series of Letters, in three parts.

OBSERVATION.

The subjects of these letters are the result of more than twenty years' close investigation, during which time the author had access, in London, to large libraries and the best of Jewish writings; and the substance of these letters constituted, for a number of years, his lectures to the Jews. The great and important object in view is to show that the doctrines of the Christian religion are not "*the inventions of modern hireling priests*," but are contained in the Old Testament, and were known and believed before the coming of Christ, by the saints made wise unto salvation. The greatest part of the work is ready for the press, and has been submitted to several judicious persons of different denominations, who have highly approved of it, and warmly recommended it to the public.

CONTENTS.

PART I.

Jesus of Nazareth is the Christ.

1. *The necessity of a Mediator*—in 15 letters. Subjects—Divine Revelation; the character of God; man's state of innocency; his fallen condition.

2. *Messiah must have come*—in 6 letters. Subjects—The appointment of a Mediator; Jacob's prediction concerning Shiloh; Haggai's Desire of all nations; Daniel's seventy weeks; Jewish evasions.

3. *Jesus of Nazareth is the promised Messiah*—in 19 letters. Subjects—Predictions fulfilled respecting the time and circumstances of his birth, his character, his miracles, his prophetic office; his priestly office; origin and design of sacrifices; his sufferings, death, and burial; his resurrection and ascension; his kingly office,

4. *The second advent of the Messiah*—in 12 letters. Subjects—The return of the Jewish nation to their own land, in an *unconverted state;* the destruction of the *eastern* anti-christ; Jerusalem and the temple rebuilt, and Judaism re-established; the converted Jews carried to Palestine; Jerusalem besieged by the *western* anti-christ; the personal appearance of the Lord Jesus Christ; the battle of Temageddon; the conversion of the Jewish nation; the first resurrection; the ten tribes of Israel are re-united with Judah; Satan bound for a thousand years, and the personal reign of Christ on the earth.

5. *Messiah the Judge of the World*—in 4 letters. Subjects—The general resurrection; the judgment day; Heaven; Hell.

PART II.

Jesus Christ the Son of God.

1. *Messiah was to be a Divine Person*—in 6 letters. Subjects—The trinity in unity; the angel of Jehovah was a divine person; this angel was expected to be the Messiah.

2. *Jesus of Nazareth is truly God*—in 5 letters. Subjects—He answers to the divine angel; he has every criterion of the true God.

PART III.

The importance of the Divinity of Christ.

1. *Consequences if he be not truly God*—in 6 letters. Subjects—He could not have been the promised Messiah, but a vile deceiver; the Jews could not be blamed for putting to death a blasphemer; the Mosaic dispensation is not abrogated, and no atonement made; the New Testament and the Christian religion are a "cunningly devised fable;" the most learned and pious Christians in former ages have been, and those now living are, gross idolaters; into this fatal error they have been led simply by believing the Scriptures; but who can believe that a revelation, whose chief end is to rescue men from idolatry, and to bring them back to the knowledge and service of God, which was propagated by men the most exemplary for piety and uprightness, and which has produced effects the most

blessed and glorious, should lead men into such fatal and abominable errors?

2. *Consequences if he be truly God*—in 8 letters. Subjects —God is love, and Jesus Christ has furnished us with a most perfect example; sin appears an abomination, and love and obedience are our most reasonable duty; the rejecters of Christ's divinity are in a most awful condition; penitent sinners have the greatest encouragement to flee to Jesus; believers in Christ may rejoice evermore in their Savior God; the friends and promoters of Zion's welfare may take encouragement from the certainty of final and complete success in the cause of a divine Redeemer.

N. B. Conditions will be published hereafter.

RECOMMENDATIONS

From Presbyterian Ministers in New-York.

The subjects embraced in the work entitled "Joseph and Benjamin," proposed to be published by the Rev. Joseph Samuel C. F. Frey, are, in themselves, so deeply important, and so catholic in their character, that all who have any righteous claim to the character and hopes of a Christian, will rejoice in every prudent and proper effort to explain, defend, and establish them.

Mr. Frey's previous character as a Jew; his acquaintance with the Hebrew language, customs and traditions; his present character as a Christian minister, and his necessarily constant and thorough investigation of the themes he proposes to discuss, peculiarly qualify him for this work. In the hope that God the Savior will be glorified through its influence, the subscribers cordially recommend the proposed publication to the patronage of the Christian public.

Alexander McLeod, D. D.	Robert McCartee,
Stephen N. Rowan, D. D.	Joseph McElroy,
Samuel H. Cox, D. D.	Benjamin H. Rice.

New-York, Feb. 9th, 1830.

From Ministers in the Dutch Reformed Church, New-York.

We shall be much gratified in seeing the contemplated work of the Rev. Mr. Frey before the public, and cordially concur in the above recommendation.

JOHN KNOX, D. D. | N. J. MARSELUS,
H. B. BROWNLEE, D. D. | ELI BALDWIN.

From Baptist Ministers in New-York.

We, the undersigned, do gladly avail ourselves of this opportunity to express our entire confidence in the judgment and ability of our beloved and respected brother Elder C. F. Frey, for furnishing the Christian public with the interesting work proposed for publication in the above prospectus.

Mr. Frey's profound knowledge of the Hebrew Scriptures; his intimate acquaintance with the best Jewish writings; his free access, for many years, to the most valuable and extensive libraries in Europe, and his general character as an able minister of the New Testament, fully justify the belief that his "*Joseph and Benjamin*," will contain matter of no ordinary interest to the advocates of Bible Christianity. The judicious arrangement exhibited in the above table of contents needs no commendation from us, and we are assured by those who have perused the manuscript, that his method of discussion, as well as the matter itself, amply sustains the expectatoin excited.

We therefore cheerfully recommend the work to the patronage of all the friends of Zion, as a most reasonable antidote to those erroneous and pernicious principles so extensively propagated in the present day.

ARCHIBALD MCCLAY, | SPENCER H. CONE,
D. DUNBAR | CH. G. SOMMERS.
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